

SPIRIT OF GOOD MORALS

By

Shaykh of Islam

Shaykh Ibrahim Niasse

* * *

Translation and Commentary

By

CHIEF IMAM OF MEDINA KAOLACK SENEGAL

Shaykh Hassan Cisse

[We are now in the process of rebuilding all of our pages and links on this site. We hope to still have our links to our [Appendixs](#) and [Arabic pages](#).]

Bismi-llahir Rahmanir Raheem.
In the name of God, The Beneficent, The Merciful.

The following pages are from the book "Spirit of Good Morals" written by Shaykh ul Islam Al Hajj Shaykh Ibrahim Niasse. Copies of the book are sold out at the moment.

Insha-llah, we are now trying to put the whole book in this space so it can be read online, but the pages may not be the same size as the book that is being sold.

The English translation and commentary will be first, followed by verses of the Arabic poem, the Appendix, and its matching Arabic text.

The complete Original Arabic Text of the Poem "Ruh ul Adab" (Spirit of Good Morals) follows the English translation and commentary that was written by his grandson Shaykh Hassan Aliyyu Cisse.

Al Hamdu li-llah, We ask our readers to please buy the book when it is printed again or donate money to help continue in this work.

* * *

This book originated in the year 1920 as a one hundred and twenty one verse poem written in the Arabic language, in praise of Allah (God), Glorified is He, and in commemoration of His Holy Prophet Muhammad (SAWS), named "Spirit of Good Morals". It was written by Shaykh of Islam Al-Hajj Ibrahim ibn Al-Hajj Abdullah Niasse, as advice to the "People of Tariqa", the Tijaniyya Brotherhood in particular, and to humanity at large.

Since that time it has been translated into English by his grandson Shaykh Hassan 'Aliyyu Cisse, the Chief Imam of Shaykh Ibrahim Niasse Mosque (pictured on the front). Most recently, Shaykh Hassan Cisse has added verses from Al-Quran, narrations of the Prophet (SAWS), and his own commentary which relate to the poetic verses of the advice. May Allah accept.

"Sufism is a spiritual clinic with doctors who have knowledge of attending to ailments of the soul. For a sick patient who requires cure and doses of medicine from the clinic, there is the need for him to make declaration of his sickness and acceptance of patient hood.

In taking Tariqa, one should be aware that Tariqa is a commitment and the beginning of an endless journey. Shaykh Ibrahim here advises that for one to profit in this journey, he should at all times seek righteousness."

* * *

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Shaykh Hassan Cisse

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Preface

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The subject of this discussion, Shaykh al-Islam Al-Hajj Ibrahim Niasse, was a knowledgeable and talented individual and the possessor of many gifts from Allah, the Almighty. But, if we were limited to describing the Shaykh in one word, we would definitely say that the Shaykh was a Muslim throughout his life, in every time, place, and situation. Most assuredly, he was a Muslim doing his best to follow in the footsteps of the Prophet, peace and blessings of Allah be upon him. He mentioned in one of his poems,

"If I am asked what is your Madhhab, and who is your beloved, I will definitely answer that the Prophet (SAWS) is."

Early in his life, Sh. Ibrahim joined the Tariqa Tijaniyya which is a tariqa based purely on the Qur'an and Hadith. And if we are herein to describe the Tariqa in one word, again we will say that it is simply to rule oneself according to the teaching of Qur'an and the teaching of the Prophet (SAWS). The Tariqa Tijaniyya was founded by Shaykh Ahmad Al-Tijani, may Allah be pleased with him, who lived from 1737 to 1815.

The Tariqa was passed on to Sh. Al-Tijani directly from the Prophet (SAWS). It should be noted that to see the Prophet after his death is not impossible. Up to this day, virtuous Muslims are still seeing him and meeting him. In a hadith reported in Bukhari, the Prophet (SAWS) said,

"Whoever sees me in a dream has seen me in reality because Shaytan cannot take my form."

And in another report he said,

"Whoever sees me in a dream will see me".

Therefore, we should know that to see the Prophet (SAWS) today is not impossible, that Allah provided this gift for His beloved and righteous servants.

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Since Sh. Al-Tijani passed, many of the Ulama of the Tariqa have come and

performed their duty in propagating Islam and expanding the Tariqa, such as Sh. Umaru Futi, Sh. Muhammad Al-Hafiz Al-Tijani, a Mauritanian Shaykh who brought the Tariqa to West Africa for the first time, Sh. Al-Hajj Abdullahi Niasse, the father of Sh. Ibrahim, and Sh. Al-Hajj Malik Sy. People who were contemporaries of these great leaders respected them as eminent Ulama and whoever met them or read their writings also considered them to be highly knowledgeable.

In time, the responsibility of leadership passed to the hand of Sh. Ibrahim Niasse who was to play an even greater role in spreading Islam and the Tariqa in that area of the world. Indeed, he has achieved accomplishments in this field that have no parallel in the history of West Africa. To this day, contemporaries bear witness to his achievements, whether they were with him or against him.

The Tariqa Tijaniyya was a major motivating force in the life of Sh. Ibrahim. As was mentioned earlier, it is based on Qur'an and Hadith, and the well-known hadith which appears translated below best capsules the intent, substance, and developmental thrust of the Tariqa Tijaniyya:

On the authority of `Umar (may Allah be pleased with him), who said: "One day while we were sitting with the Messenger of Allah (may the blessings and peace of Allah be upon him) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the Prophet (SAWS). Resting his knees against his and placing the palms of his hands on his thighs, he said: 'O Muhammad, tell me about Islam.' The Messenger of Allah

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(SAWS) said: 'Islam is to testify that there is no god but Allah and Muhammad is the Messenger of Allah, to perform the Prayers, to pay the Zakat, to fast in Ramadan, and to make the Pilgrimage to the House if you are able to do so'. He said: 'You have spoken rightly.' He said: 'Tell me about Iman.' He said: 'It is to believe in Allah, His Angels, His Books, His Messengers, and the Last Day, and to believe in Divine Destiny, both the good and the evil thereof.' He said: 'You have spoken rightly.' He said: 'Tell me about Ihsan.' He said: 'It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you.' He said: 'Then tell me about the Hour.' He said: 'The one 'Then tell me about its signs.' He said: 'That the slave girl will give birth to her mistress and you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings.' Then he took himself off and I stayed for a time. Then he said: 'O `Umar, do you know who the questioner was?' I said: 'Allah and His Messenger know best.' He said: 'It was Gabriel (AS), who came to teach you your religion.'" It was related by Muslim.

It should be obvious from this Hadith that a human being has greater needs than an animal. In the same way he needs food for his body, he also needs to feed his spirit; and the best food for the spirit is the Remembrance of Allah. Zikr provides the direct link between the servant and Allah. Surely

there is wise counsel in the saying: "The Remembrance of Allah is the means to acquire Sainthood, to be one of the Awliyya."

The Tariqa Tijaniyya is based on three principles:

(1) Asking Allah for forgiveness. (It is really unconscionable for a Muslim to stop his brother in Islam from saying

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astaghfirullah. None of us are infallible. The same way we do something right today, we may do it wrong tomorrow. Consequently, the Prophet (SAWS) has directed us by saying, "Your sickness is your sin and the remedy of your sickness is to say astaghfirullah." In addition, there are many verses in the **Qur`an** ordering us and advising the community to say astaghfirullah. Just to mention one, in **Sura Hadid (57), v. 21**, we are told,

"Be ye foremost (in seeking) forgiveness from your Lord..."

And, then, there is the example of our most excellent guide, the Prophet (SAWS). In spite of the infallibility of his station, and that Allah has stated clearly in Sura Fath (48), v. 2, that He has forgiven all his sins, the previous and the latest, the Prophet (SAWS) used to ask Allah forgiveness and repentance on every day more than one hundred times. If that is the case with him, what should be the case with those of us who live in this corrupt time when disbelief and sinfulness pervade the world.)

(2.) The second principle is to say La ilaha illa-llah. (In the Hadith, the Prophet (SAWS) said, "The best word I have ever said together with the previous Prophets is the word La ilaha illa-llah." And, again, in the **Qur`an Sura Baqara (2), v. 152**,

"Then do you remember Me; I will remember you."

And in **Sura Imran (3), v. 191**,

"Men who celebrate the praises of Allah, standing, sitting, lying down on their sides..."

And, again, in **Sura Jumu`a (62), v. 10**,

"...and celebrate the Praises of Allah often (and without stint): that ye may prosper."

Surely, when Allah, with His unlimited wealth says **often**, this wording is not to be taken lightly. When Allah, the Possessor and Dispenser of all wealth, suggests that something be done **often**, we must remember that the perspective of the wealthy is not like the perspective of the poor. And Almighty Allah, He has everything. You cannot even say Allah is the richest

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because everything is under His control.)

(3) And the third point is Salatal `ala Nabi, the offering of prayers upon the Prophet (SAWS). Allah ordered the community, the believers, to offer prayers upon the Prophet after He has himself done this together with His angels, (Sura Ahzab (33), v. 56). Moreover, the Prophet (SAWS) said in the Hadith, "Whoever offers one prayer upon me, Allah will offer ten upon him." In another report, "Whoever offers one prayer on me, Allah will offer ten on him; if he makes it ten, Allah will make it one hundred for him; if he makes it one hundred, Allah will make it one thousand for him; if he makes it a thousand, he will enter Paradise shoulder-to-shoulder together with me." So these are the principles and some of the bases of support for the Zikr of the Tariqa Tijaniyya. It is solely derived from Qur`an and Hadith. In the final analysis, we are Muslims looking for the Truth, and wherever we see the Truth, we shall follow.

Bismi-llahir Rahmanir Raheem

"Ye have indeed In the Apostle of Allah an excellent pattern (of conduct). For any one whose hope is in Allah and the Final Day, And who engages much In the praise of Allah." (Q. 33: 21)

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**1. Says Ibrahim the son
of Al-Hajj Abdullahi,
our glowing moon. C.1**

C.1 Al-Hajj Abdullahi

Al-Hajj Abdullahi is the father of the author. He was a great and celebrated scholar of his time. Eminent scholars have written a lot of biography about him. The following is a comprehensive account of what was written by the great historian Muhammad Abdullah Al-Alawi Al-Tashitee in his biography of "Al-Hajj Abdullahi the son of Muhammad and father of Shaykh Ibrahim Niasse". He related that: "Al-Hajj Abdullahi from his youth has an excellent pattern of life not common among youth. As a boy he had very good manners that encompassed humility, patience, quietness and intelligence. He is reported to have committed to memory at first sight his entire portion of the Qur`an written on the slate for him, and later on, anything that he read he committed to memory at first sight. Al-Hajj Abdullahi was said to have always clinged to his father so as not to miss any lessons, particularly the commentary of the Qur`an. On the orders of his father, he later traveled to neighboring countries to study, even after some of his teachers humbled themselves to become his students, quoting that Imam Malik used to be accepted by his teachers as superior in knowledge."

In the year 1309 Hijra, Al-Hajj Abdullahi performed the pilgrimage to Mecca and returned through Egypt and the renowned University of Azhar. He was

so highly regarded

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that on his return, he was too much of a force to be left for granted. He continuously devoted his time to revive the traditions of the Noble Prophet (SAWS) and fight against innovations both in his home town Tabai, and his country Senegal. This led the colonial masters to make life difficult for him. They insisted that he restrict his preaching and surrender his children for western education. To this Al-Hajj Abdullahi vehemently objected, describing it as an evil plot against Islam. He therefore migrated to Gambia with his family where he remained for ten years. Within this period, tens of thousands of students migrated to him. In the tenth year of his hijra, he traveled to Fez in Morocco to visit the tomb of Shaykh Ahmad Tijani, the renowned and celebrated leader of all Saints of Allah. During this journey, he received recognition from the great Sufis of Fez. From them he obtained certifications and rare collections of Islamic books, including the original copy of the Jawharat-ul-Ma`ani that was in the custody of Shaykh Ahmad Tijani for at least sixteen years and later on with his descendants. On his return he passed through his country, where he was so well received that the colonial government requested him to settle in Kaolack. He agreed to this request but with conditions that he shall be allowed to preach and teach the Qur`an, build mosques, and carryout his farming activities. The colonial masters agreed to these conditions, which led to his staying in Kaolack. The first thing he did in Kaolack was to build a mosque, then a living house. This mosque was the first mosque in the whole of Kaolack. There are today over fifty mosques.

Al-Hajj Abdullahi remained in Kaolack. There he received students and scholars from all over the world seeking knowledge of the Qur`an, Islamic knowledge, and

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the Sufi way of life. He spent days and nights continuously (except the times of salat) teaching, preaching, and writing.

He taught the commentaries of the Qur`an over a hundred times and wrote commentaries on the Qur`an, Hadith, and innumerable texts of prominent Islamic books. Al-Hajj Abdullahi left this world in the year 1340 A.H., equivalent to the year 1920. On this several poets have written, among whom is Muhammad Abdullahi Al-Alawi who wrote thus:

**(In the year of the sun was the sun Eclipsed,
The sun of piety, knowledge and divinity.)**

**(The establisher of the path of Tijaniyya,
The reviver of the traditions of the
Choicest of Adnan.)**

**(The Servant of Allah, the Imam of the Maliki law,
And Affairs are for Allah for He is the Possessor.)**

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**2. Having started with
the Name of Allah and
Praise, All of it to Allah
the Possessor of great
Blessings and Glory. C.2**

**3. An advice from me to
my brothers, adhere to
the path of Tijaniyya.**

**4. A path of pure grace
and satisfaction, founded
and established upon the
path of the Prophet
SAWS) and the Qur'an. C.3**

C.2 Essence of Basmillah

In a sound tradition, the Prophet (SAWS) said: "Any work not started with Bismillah is devoid of blessing." He also said similarly for Al Hamdu li-llah. While Bismillah signifies that everything can only begin and occur with the will of Allah, Al Hamdu li-llah recognizes that all praises as a result of any work goes back to the Creator Allah. However, there are four kinds of praises:

(i) The praise with which Allah glorifies himself as in the Qur'an 23:14,

"Indeed Blessed be Allah, the best of all Creators"

(ii) The second form is the praise with which Allah glorifies His servant as with the case of Prophet

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Sulaiman (AS) where Allah said in the **Qur'an 38:30**

**"What an excellent servant, he was always
returning (to us in obedience)"**

(iii) The third form is the praise with which servants of Allah praise Allah as related by Allah in the Qur'an 7:43

**"And they say: Praise be to Allah that has guided us to this (path), never could
we have been guided if not that Allah guided us"**

(iv) The last form of praise is the praise with which a servant of Allah praises

another servant of Allah. An example is as directed by Allah regarding parents. **Qur'an 31:14**

"And show gratitude to Me and your parents, but to Me is the final journey"

C.3 Tariqa Tijaniyya

This means the call to the path of the Prophet (SAWS) by Shaykh Ahmad Tijani (RA). This call enjoins the Muslims to hearken to the path of the Prophet (SAWS) by holding strongly to three articles, without which the Islamic practices can never be properly established. These three articles are:

(i) Seeking forgiveness from (of) Allah from our sins (Astaghfiru-llah)

(ii) Offering prayers (salat) upon our beloved Prophet (SAWS)

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(iii) Remembering Allah (SWT) - ZIKR, - LA ILAHA ILLA-LLAH. - There is no deity besides ALLAH.

The practice of these three articles have been emphasized in the Qur'an and Hadith as explained below:

(i) ISTIGHFAR: Seeking forgiveness of Allah. In the **Qur'an 110:3**, Allah commands:

"And seek for His forgiveness for He is always forgiving"

Concerning the above command, the Mother of the Faithful Ayesha (RA) said, the Prophet (SAWS) never offered prayer after this verse was revealed except, he says: "My Lord, I glorify and praise you, Oh Allah forgive me." Allah also said in the **Qur'an 3:135**

"And those who, when they commit shameful acts and wrong their souls, and then remember Allah quickly seek forgiveness from their sins - And who can forgive sins except Allah? And after this they don't obstinately persist in the act knowingly."

Allah (SWT) gave glad tidings to the Prophet (SAWS) in the **Qur'an 48:1-2** when He said:

"Verily We have granted you (Oh Prophet) a manifest victory, that Allah may forgive your past and future sins..."

The above statement of Allah is enough to put the Prophet (SAWS) in no need of forgiveness. The Prophet (SAWS) has declared: "I seek forgiveness from Allah seventy times a day" and in another narration one hundred times.

The Prophet (SAWS) has also said: "Your sickness is your sin and its remedy is to always seek for forgiveness."

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Allah has said in the **Qur'an 8:33**

"And it is not for Allah to punish them as long as you are within them Nor will Allah punish them as long as they continuously seek forgiveness."

The above verse shows that the Muslim community has assurance of safety from the wrath of Allah in two ways. One is if the Prophet (SAWS) is in their midst and the second is if they continuously seek forgiveness. If we then look carefully, only the second option is open to the Muslim community in the present circumstance. In a **Divine Hadith** that is pure, Allah says:

"All of you commit sins always, but I forgive all sins,"

Since none are infallible but Allah (SWT) and His Apostle (SAWS), the first act enjoined by Shaykh Ahmad Tijani as he calls to the path of the Prophet (SAWS) is that the Muslim should return to Allah by realizing his wrong doings and saying the forgiveness formula "Astaghfiru-llah." This is the first thing enjoined by the Tijaniyya tariqa on his disciples.

ii) SALAT-`ALA-NABIYY: This is the second article of the tariqa and it means, to offer prayers on the beloved Prophet (SAWS). Anyone who exercises his thinking faculty very well knows that the Prophet (SAWS) does not need our prayers, not even in the least. For Allah, Glorious is His Name, has completed His blessings and favors upon him and made him a Mercy to the universe. Allah says in the **Qur'an 93:5**

"And soon shall you be given by your Lord (favors of such magnitude) that you will be pleased"

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and in **Qur'an 48:2** Allah says:

"And He shall complete His favors on you and guide you on the straight path".

And Allah said in **Qur'an 5:4**

"Today have I perfected for you, your religion and completed my favor upon you and pleased to have Islam as your chosen religion."

Besides these, the Prophet (SAWS) himself said: "I am the distributor while Allah is the One that Gives".

Contemplating on the above verse, we find that not only has the Prophet (SAWS) acquired all favors from Allah, but any other favor that is due to any

other creation passes through him for distribution. What can then the creation ask, for he who distributes? If so.. Why then do we offer prayers on the Prophet (SAWS)? We do this only to multiply our expectations from Allah. It is just like a pauper who visits the king with a gift of a small piece of bread so as to attract the sympathy and love of the king, thereby multiplying his expectations. The king's gift in return is always far better than the pauper's worthless gift. The Prophet (SAWS) said: "Anyone who makes one salat (prayer) on me, Allah (SWT) makes ten for him. When he makes ten for me, Allah (SWT) makes a hundred for him. When he makes a hundred for me, Allah (SWT) makes a thousand for him and if he makes a thousand for me, he shall be shoulder to shoulder with me at the gate of the paradise."

In another narration: "It will be written for him - safety from hypocrisy, safety from hell-fire, and safety from punishment."

Who knows the value of one salat of Allah, not to mention ten or a hundred or even one thousand!! **To attempt to value this is to value the work of Allah and**

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its reward as compared to that of His servant. Indeed glory be to Allah Who differs from His creatures in every respect, essence, nature or work. Here therefore lies the secret and cornerstone of making salat (prayer) on the Prophet (SAWS). One salat of Allah is more than enough to turn the hell-fire into a frozen ice.

SALAT ON THE PROPHET (SAWS)? What a beautiful profession, that Allah (SWT) and His angels partake alongside the faithful servants male and female. Allah says in the **Qur'an 33:56**

"Verily Allah and His angels are sending blessings on the Prophet, Oh you believers, send salats on him and salutations with all respect."

The second article of the Tariqa Tijaniyya is therefore a work in which Allah (SWT) and His angels are participating, and for a poor servant of Allah this makes it a finished affair.

(iii) ZIKR: LA ILAHA ILLA-LLAH; The third article with which Shaykh Ahmad Tijani uses in calling people to the path of Allah is Zikr. This means remembering Allah and His absolute existence day and night by saying: "La ilaha illa-llah." Allah says in the **Qur'an 2:152**

"Remember Me, I will remember you, Be grateful to me and don't deny (faith)".

Zikr is the only form of worship that is neither limited by amount, place or time. For example, fasting is forbidden on Eid days. Prayers are forbidden during sunrise and sunset and during menstrual periods. Recitations of Qur'an are not normally permitted in salats during bowing and prostrations. Likewise, Zakat and Hajj are limited to an amount and time of the year

respectively. As for Zikr, Allah says in the **Qur`an 62:10**

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"...And remember Allah a lot so that you shall be prosperous".

In the above, Allah (SWT) ordained us to make a lot of Zikr. What a lot is in the eyes of the poor is certainly little for the rich. What then do we understand when Allah the Greatest and Self-Sufficient says a lot. Thus, the minimum we can do to at least come close to "A Lot" in the sight of Allah (SWT) is to remember Him day and night, all day long and throughout our entire life. That is why Allah the Most High describes people of intellect in the **Qur`an 3:191** as:

"...Those who constantly remember Allah (ZIKR) in all their standing, sitting and lying positions..."

The Best of All of the Faithful, and Mankind has exemplified this act, as was reported by his beloved wife in a hadith: "Such was the Prophet (SAWS) who used to remember Allah (Zikr) at all his entire time."

The Prophet (SAWS) has declared in a **good hadith** reported by Anas (RA) "For me to remember Allah by making Zikr with a group of people after the early morning prayer (Fajr) until the sunrise is more lovable to me than the whole world and its content. And for me to remember Allah by making Zikr with a group of people after the latnoon prayer (Asr) until sunset is more lovable to me than the whole world and what it contains."

Allah has also warned that we should not be among those that forget Allah, as in the **Qur`an 59:19**,

"And do not be like those who forget Allah and He made them forget their own souls. Those are indeed the transgressors."

Thus only the hypocrite and transgressor forgets Allah, and in this case Allah also forgets them. Because of their forgetfulness, it is doom after doom for them, day-in and

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day-out in this world. In the Hereafter, their rightful place shall be hell. May Allah (SWT) save us from this (Ameen).

But if you remember Allah, Allah remembers you. Which means He will help you, assist you, and give you victory in both your spiritual and mundane affairs.

There are many ways of remembering Allah, but the best way is what Shaykh Ahmad Tijani has enjoined in calling Muslims to the path of the Prophet (SAWS). The Prophet (SAWS) himself has said: "The best that has been said by myself and the previous Prophets before me, is 'La ilaha illa-llah' there is no deity besides Allah".

In a **Holy Hadith**, Allah (SWT) told the Prophet (SAWS) **"La ilaha illa-llah is my fortress (protection), whoever enters my fortress is saved from my punishment"**.

It is therefore abhorrent and disgusting for any Muslim to advise a fellow Muslim not to say La ilaha illa-llah. Thus the tariqa that advises Muslims to practice this is simply putting them on the path of the Prophet (SAWS) and towards obedience of Allah (SWT).

The Tariqa Tijaniyya is an ocean of jewels and a treasure spot of satisfaction that puts Muslims on the path of the Prophet (SAWS). First by cleansing them of their faulty deeds using ISTIGHFAR, then by acquiring for them love with the Creator by the salat on the Prophet (SAWS), and finally entering them into paradise by the Zikr of La ilaha illa-llah. The Prophet (SAWS) has said in a hadith of Ibn Hanbal: "The word La ilaha illa-llah does not leave any sin, nor is any work better than it."

In a healthy hadith reported by Al-Baraz from Abu Sa`eed: "Whoever says La ilaha illa-llah sincerely has entered Paradise." Note that in the above hadith 'entering' is in the past tense, meaning that the person is already in

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Paradise. What more of (for) a disciple of Tariqa Tijaniyya that says this for at least three hundred times a day?

The above three articles are what make up the litanies (Wird (*1), or essential zikr) of Tijaniyya. But enemies of Islam have claimed that the Tariqa Tijaniyya mentions names of their leaders in their litanies or make Salatil Fatihi (*2) on other persons other than the Prophet (SAWS). These are calculated-lies and evil-plan against Islam and its revivers. For there is no Sufi order in which names of the Shaykhs are used in litanies. Shaykh Ahmad Tijani (RA) in particular is a very pious Islamic reviver and grandson of the Prophet (SAWS) who called Muslims to the path of the Prophet (SAWS) by enjoining them on the aforementioned articles of the tariqa. This effort of Shaykh is to save the Islamic community from the gloom of evil plundering, a product of forgetfulness. Those who hearken to this call, otherwise his students, became known and called Tijaniyya like other Sufi orders. The Qadiriyya for example is after Imam Abdul Qadir Jilani and the Shaziliyya after Imam Hassan Shazili, all of whom are grandsons of the Prophet (SAWS).

The tariqas are neither sects nor madhhabs. If the above articles are the basis for calling the Tariqa Tijaniyya a sect, then a sect of what? One should ask. If it is a sect of seeking forgiveness from Allah, making prayers (salat) upon the Prophet (SAWS) and proclaiming the kalima La ilaha illa-llah, then one wonders what sect the critics are of and it becomes puzzling what Islam is other than these.

Shaykh Ahmad Tijani himself was once asked, will false statements be attributed to you after you? He replied, "yes" and to this reply he was asked, what is the way out? He then remarked thus: "If you hear anything attributed to me,

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then weigh it with the scale of Shari`at. If it conforms to the Shari`at accept it, otherwise reject it."

Unfortunately, people making judgment about the Tijaniyya these days neither have a scale to weigh nor have the knowledge of weighing. They therefore make conclusions based on their whims and caprices rather than the Qur`an and the Shari`at. Allah (SWT) says in the **Qur`an 28:50**

"Who is more lost than the one that follows wishful (heart) desires without any guidance from Allah (SWT)."

In a similar respect, the excellent student of Shaykh Ahmad Tijani, in person of the author, Shaykh Ibrahim Abdullahi Niasse of Kaolack re-echoes this call and advises his followers to uphold the Shari`at and the Sunnah of the Prophet (SAWS). The doing of all that has been enjoined by the tariqa is ordered by Allah (SWT). Thus the tariqa is based on the Qur`an and the Sunnah. The people of the TARIQA are true followers of the Qur`an and the Sunnah.

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5. Continuously say the Wird (Litanies) obligatory to this tariqa, By this benefits are achieved without doubt.

6. You will not profit by taking this tariqa, Except you continuously seek righteousness. C.4

C.4 Taking Tariqa

The question people usually ask is that, if tariqa is based on the Qur`an and the Sunnah, why is there then the need for initiation?

Tariqa or Sufism is the last stage of worship, which is the position of seeking righteousness, or IHSAN. Any important position of dignity is normally assumed by initiation. Presidents of nations assume their seats with initiation of swearing to pacts that they must uphold. The Prophet (SAWS) became prophet by initiation and he only started to call to Islam after being duly permitted by Allah (SWT). **Qur`an 33:45,46 says:**

"Oh Prophet, we have sent you as a witness, a bearer of glad tidings, a Warner and one who invites to Allah by His permission and (We have sent you) as a lamp of spreading light."

Those who accept the call of the Prophet (SAWS) become Muslims by initiation. They have to pronounce the Kalimat Shahadah (The witness word) by saying: "Ashhadu an la ilaha illa-Allah, wa ash hadu anna Muhammadan abduhu wa rasuluhu," meaning, I bear

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witness that there is no deity (or none worthy of worship) besides Allah and I bear witness that Muhammad (SAWS) is His servant and messenger. This initiation is normally done at the hand of a Muslim. Since Islam is in stages, then the process of moving from one stage to another must be by initiation. Other notable actions of the Prophet (SAWS) like Hijra (migration from Mecca) were by permission from Allah (SWT). The decision to defend the Muslim community by waging of war was only after Allah had given permission, as in the **Qur'an 8:65**

"Oh Prophet, stir up the faithful to fight."

Sufism is a spiritual clinic with doctors who have knowledge of attending to ailments of the soul. For a sick patient who requires cure and doses of medicine from the clinic, there is the need for him to make declaration of his sickness and acceptance of patienthood.

In taking Tariqa, one should be aware that Tariqa **is a commitment and the beginning of an endless journey**. Shaykh Ibrahim here advises that for one to profit in this journey, he should at all times seek RIGHTEOUSNESS. A man once came to Shaykh Ibrahim Niasse and said: "Oh Shaykh, from today I am going to do whatever I like." The Shaykh asked him, "Based on what?" He replied: "Based on the fact that on the Day of Judgment, I know you will not enter the Paradise and leave me behind." To this Shaykh asked him: "Who told you that I am going to Paradise?" The man said: "I know it myself, for you are learned, teach people with your knowledge, help the sick and feed the poor. Above all these, you are using your entire life and effort to see to the upliftment of the religion of Allah. There is therefore no doubt that Paradise is yours."

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Shaykh said: **"Get away from here for you are Shaytan"!!!**

Islam is not a religion of lazy people, but a faith professed by the heart that must be exemplified by the limbs. The more a believer practices Islam, the more he fears Allah (SWT) and the more he becomes a better person that is honored and respected in the society.

One day in London, two Senegalese Muslims were interviewed by a Jewish person for employment. He started by asking them of their religion. The second one declared that he was a practicing Muslim who says his prayers promptly. The employer remarked: "It is you that prays that I shall offer employment to, for one who does not pray can never respect any accord between me and him, if he can disrespect the accord between him and his

Creator."

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7. Fulfilling all prescribed conditions, Exemplifying its ethical code. C.5

8. Exalting all its people, particularly the special ones: to them be obedient.

C.5 Conditions of Taking Tariqa Tijaniyya

The first and most important of the conditions is that one must commit himself to it until death. Allah says in the **Qur`an 15:99**

"And worship your Lord until there comes to you the hour of certainty."

The Prophet (SAWS) says in a Hadith: "And indeed, a little that is continuous is better than a lot that is intermittent." In another hadith the Prophet (SAWS) said: "The best of worship is the constant one even if it is little."

The second of the conditions is that one must not combine this tariqa with another. There are about three hundred and thirteen (313) tariqas in Islam, each of which is linked through the Companions of the Battle of Badr to the Prophet (SAWS). While any of these tariqas will guide one to the Prophet's (SAWS) path, the principles of all of them are combined in the Tariqa of Tijaniyya, in the same way that all principles of the past religions (of the Book) are combined in Islam. Allah is One. The final and overall Prophethood is one, and the guiding Shaykh of the last tariqa must certainly be one.

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The third of the conditions is that a person who has taken the Tariqa (i.e. Tijaniyya) should not pay homage (seek spiritual guidance) to any other Wali (Saint) that is not a Tijaniyya for the purpose of any spiritual gain. He must however, respect all the Waliys (Saints) of Allah. The reason for this is that Tijaniyya, being the fountain-head of all the tariqas, is their summation and therefore nothing is in any other tariqa that is not found within the Tijaniyya. Why then will one go out to beg for what he has in excess in his house?

The fourth of the conditions is that one must at all times establish the five daily prayers in congregation, except for excusable reasons. It has been related from the Prophet (SAWS) that prayers offered in congregation are twenty seven times better than those said singularly. In another narration, twenty five times better. Ibn Abbas

(RA) also narrated from the Prophet (SAWS) that: "There are no prayers for the neighbors of the mosque, except they offer the prayers in the mosque." When the Prophet (SAWS) was asked who is considered neighbors of the mosque, he replied "forty neighbors away from the mosque."

The fifth and the final condition is that a disciple must respect his parents to the utmost possible. Allah always brings together the command to worship with dutifulness to parents. Allah says in the **Qur'an 2:83**

"...Don't worship other than Allah, and with parents be nice"

Qur'an 4:36 "And worship Allah without joining Him with anything.

And with parents be nice...."

Qur'an 31:14 "And We enjoined man concerning his parents, he was carried by his mother (during pregnancy) in toil upon toil and weaned him in two years.

That he should be thankful to Me and your parents, to Me is the final return."

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Anyone who accepts these conditions is accepted and initiated into the Tijaniyyahood!!

9. When you start to perform this wird, Always discipline yourself as much as possible. C.6

10. Be of good manners openly and secretly, With it does one climb unto high positions. C.7

C.6 Discipline During Wird

One reciting the wird is sitting with Allah (SWT) and should therefore be as disciplined as possible. In a **Holy Hadith**, Allah (SWT) said:

"I am the sitting companion of one who is mentioning Me (i.e. remembering Me)."

Sitting in the court of any minister or president today deserves a lot of discipline from the subject, what more of sitting with Allah (SWT) and His Prophet (SAWS) including the angels and pious servants!

C.7 Good Manners (Piety)

For a disciple to reach great heights, he must maintain good manners at all times by fearing Allah (SWT) both openly and secretly. Shaykh Ibrahim has said in another place that all the big Saints of the past achieved their

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positions by two acts. These (two) are; by fear of Allah (SWT), and by being always in the watch-out that Allah (SWT) is observing all of their acts. He further describes piety, or fear of Allah (Taqwa) as carrying out all of the duties Allah (SWT) has enjoined and distancing oneself from all that has been forbidden by Allah (SWT), whether in public or alone. Zikr therefore desires to implant in the murid or disciple the remembrance and hence fear of Allah (SWT) at all times and in all situations. Allah (SWT) has shown in the magnificent Qur`an that all needs can be acquired through fear of Allah (SWT).

If you are seeking knowledge, Allah says: **Qur`an 2:282**

"And fear Allah and you shall be taught by Allah and Allah knows everything."

If you seek prosperity in this world and in the hereafter, Allah says in the **Qur`an 2:189**

"And fear Allah that ye may prosper."

If you seek to attain virtue, Allah says: **Qur`an 2:189**

"It is virtue if ye fear (Allah)"

If you want to be among the Saints (Waliys) of Allah, Allah says in the **Qur`an 10:62**

"Oh yes, indeed on the Friends (Waliys) of Allah, there shall be no fear nor will they grieve. They are those who believe and have always feared Allah"

If you love to be with Allah at all times, Allah says, **Qur`an 16:128**

"Surely Allah is with those who restrain themselves (for fear of Him) and those who do good."

If however, you have erred and desire forgiveness and then reward, Allah says: **Qur`an 65:5**

"Whoever fears Allah, He will wipe from him his evil doings and magnify for him in rewards."

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If one is seeking a way out of distress, Allah says: **Qur`an 65:2**

"And whosoever fears Allah, He makes for him a way out (of distress)."

If ones affairs become difficult and one seeks for an easy path,
Allah says: **Qur'an 65:4**

"And whoever fears Allah, He creates easiness for him in his affairs."

Finally, in addition to all above, the one that fears Allah is always provided with sustenance and wealth from even places unimaginable. Allah says:
Qur'an 65:3

"Whoever fears Allah, He provides for him an opening (from his distress). And He provides him with sustenance and wealth from sources he never imagined."

The above is why the excellent Shaykh's advice, at the time of reciting the litanies (wird) of the tariqa, is to be (self) disciplined and in constant fear of Allah at all times. However, these two things are very difficult to acquire, and that is why in the next verses he goes ahead to explain how these can be acquired.

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11. And picture in your mind, the Shaykh that brought you up, likewise his Shaykh without doubt.

12. Always maintain concentration and calmness, likewise seclusion helps in drawing near (to Allah). C.8

13. Seek for a knowledgeable and experienced teacher C.9 with sound advice, Complete in knowledge of Divine Lord (and of course) a righteous leader. C.10

C.8 The Mind

This is the classroom where the disciple learns discipline and fear of Allah. The teacher in this classroom should be your Shaykh. Shaykh Ibrahim therefore advises that one should always concentrate and focus his attention on the teacher during the Zikr. To do this he must free his mind from every other thing other than Allah, and make it quiet, tranquil, and calm. This will enable him to reap the benefit of the lesson-Zikr. Allah says in the **Qur'an**

18:24

"And remember your Lord whenever you have forgotten (everything except Allah)"

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C.9 Seeking for a Shaykh

From the above, it is imperative that a murid seeks a Shaykh (teacher) whom he will concentrate his attention on, to attain the benefits of zikr. If so, what kind of teacher? Shaykh Ibrahim now advises on the kind of teacher to be sought and the behavior that should transpire between this student and his acquired teacher.

C.10 Righteous Leader or Shaykh

The murid or disciple in reality seeks the countenance of Allah. This countenance of Allah has a gate which is the Prophet (SAWS), the countenance of the Prophet (SAWS) also has a gate which is the Shaykh. Allah says in the **Qur`an 3:31**

"If you really love (to have the countenance of) Allah, follow me and Allah shall love you"

and in the **Qur`an 31:15**

"And follow the path of one that has turned towards Me."

Thus if you love Allah and wish for His countenance you must start your journey by seeking a complete Shaykh. A complete Shaykh is one whom on one hand knows and observes the law (Shari`at) and on the other hand knows and observes the reality (Haqiqat). The Shari`at and the Haqiqat represent the two sides of the coin. In the words of Imam Malik:
"He who practices Sufism without understanding and observing the Fiqh (sacred) corrupts his faith, while he who understands and observes the Fiqh without practicing Sufism corrupts himself. But he who combines the two has indeed proven to be true."

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Great men of history who have made landmarks both in knowledge and JIHAD were Sufis. Most of the books we read today were all written by people of the tariqa. Examples of great authors are: Imam Ghazzali, Yusuf Al Nabhani, Imam Nawawi, Jalal al-Deen Suyuti, Imam Abu Hanifa among others. Among great Jihadist of Islam are: Shaykh Uthman bin Fodio of the tariqa Qadiriyya who led the Northern Nigeria Jihad from 1804-1808, Shaykh Abdul Qadir al-Jaza-iri of Algeria who fought against the French colonialist

from 1832-1847, Shaykh Alhaji Umar Tal Al-Futi of the tariqa Tijaniyya who fought against paganism, colonialism and innovations in the Islamic Jihad in the West African countries of Senegal, Guinea and up to Mali from 1852-1864. Other notable names include Sayyid Muhammad Abdullahi of tariqa Salihiyya who fought the British and Italians in Somalia from 1899-1920 and Shaykh Ma'al Aynayn al-Qalqami, who fought against the French in Northern Mauritania and Southern Morocco from 1905-1909.

All these were known to be righteous Sufi Shaykhs who fought to establish the sacred law (Shari`at) with the power of their complete attachment to Allah, attained through the reality (Haqiqat). The so-called jurists of today that criticize Sufism need to go back to pages of history and study them properly. Shari`at and Haqiqat form the two wings of the bird that flies the disciple to high stations.

When Prophet of Allah Musa (AS) desired the knowledge of the 'Higher Truth', Allah (SWT) appointed for him a teacher, Khidr (RA) to guide him. Allah relates as in the **Qur`an 18:65,66**

"So they found one of our servants on whom We have bestowed 'mercy from Us' and taught him 'knowledge from Our presence.' Moses said to him, 'May I follow you on the understanding that you teach me something out of what you have been taught of guidance (to higher truth)'?"

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14. Submit yourself completely to him and don't experiment (on your efforts), Be like a dead person before its washer and you shall be informed. C.11

C.11 Complete Submission

Complete Submission is very important in Islam. Allah says in the **Qur`an 2:208**

"Oh you believers, enter into Islam completely (i.e. whole-heartedly)."

In another place Allah says, **Qur`an (4:59)**

"Obey Allah and obey the Prophet and the leaders among you."

Obedience must therefore be 100%, not 50/50 or 70/30 as done by many today.

A Mauritanian student once sold all his cattle and belongings and gave the money to his Shaykh for Allah's sake. People accused him of stupidity and foolishness. But he replied: "Now I have nothing of wealth or cattle, but I am

in a better position than you. This is because I now have none and nothing to rely on other than Allah, thereby making my trust in Allah complete. As for you people, when you have problems especially concerning finance, the first thing you think about is your cattle, and bank reserves."

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In submitting yourself to a Shaykh, sincerity is of utmost importance. Thus some people have asked concerning a situation where one finds himself in the hands of a false Shaykh who is camouflaged and a mischief doer. The answer is that as long as the disciple is sincere in his followership, Allah shall guide him as He promised in the **Qur'an 29:69**

"And those that strive in Us (sincerely), We shall surely guide to Our paths."

There was a story of a man called Abdul Al who sought for a particular Shaykh to attain guidance. Unfortunately for him, he was directed to a false Shaykh who happened to be a namesake of the intended Shaykh. On arrival he met the false Shaykh with alcohols and women. Despite this the man submitted himself to the false Shaykh altogether, then the Shaykh consequently ordered him to his farm to serve him there. This he obeyed and diligently carried out for years. When the Qutub of that time died and it came to choosing a successor, Allah chose this man serving the false Shaykh because of his sincerity in seeking the countenance of Allah.

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**15. Don't oppose him
even if it seems wrong
(his opinion), be always a
follower.**

**16. For the teachers
mistake could be more
upright and proper, Than
students opinion among
people of intellect. C.12**

**17. Do not turn to other
than him in the universe,
And be with him as if
there is no universe. C.13**

C.12 Personal Opinion

Exercising Personal Opinion or Ijtihad in Islam on issues not obtainable directly from the Qur'an and the Hadith is permissible but with conditions of proper knowledge and sincerity. For this reason, Ijtihad is left specifically to

scholars. The Prophet (SAWS) has promised that: "for a correct Ijtihad made (fulfilling those conditions) two rewards are given, while for an incorrect Ijtihad made (fulfilling these conditions) there is a reward." But when an ignorant person makes an Ijtihad, he is given a sin, whether correct or incorrect. This is why the Sufis say: "Whoever emulates a scholar meets Allah safely."

Besides knowledge, the Shaykh is pious and hardworking, thereby enjoining guidance from Allah. The Shaykh is also experienced and thereby able to properly judge affairs before making pronouncement about an issue.

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As a result, what might seem a wrong decision in our perception might indeed be very correct. That is why the safest thing for a disciple is following at all times.

C.13 Universe and its Content

The disciple should consider the universe and its content as dead, and concentrate only on the direction of his Shaykh. Indeed he should offer the prayer of four takbeer normally offered to the dead on the whole of the universe, except his Shaykh. Otherwise there is the tendency for him to continuously gaze here and there and before he realizes, his Shaykh is gone and he will then be lost.

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**18. For there is nothing
for the student other than
this Saint (Shaykh
Ahmad Tijani), C.14
Alongside with the
Prophet (SAWS) and
surely his Lord, the Most
High.**

**19. As long as there is
other than him in a heart
it will not attain, The
knowledge of the Master
(Allah), This I say with all
certainty.**

C.14 Shaykh Ahmad al-Tijani

Shaykh Ahmad Al-Tijani is the Seal and the Head of all Waliys (Saints), and therefore the closest door to the Prophet (SAWS). The disciple who takes the tariqa is guided by his local Shaykh from one position to another like a

traveler that passes from one tollgate to another. If the murid is steadfast, he passes these gates until he meets this excellent and magnificent Shaykh (Shaykh Ahmad Tijani) who then takes him through a final journey to the Prophet (SAWS). When he gets to the Prophet (SAWS), he has gotten to Allah, and his Shaykh will then say to him, "Here you are and this is your Lord." He then is opened to the reality of things. Indeed Allah is Great, there is none save ALLAH.

For, complete submission of oneself to the Shaykh implies also submitting to him your important affairs

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whether it is happiness, fear or grief. Just as Allah punishes a community for the wrong done by a few of them, so does He pour His Mercy on a community for the sake of the righteous servants, for whom he promised neither fear nor grief. That is why in Jawharat ul Ma`ani, Shaykh advises the student or disciple thus: "And run to him (your Shaykh) in important affairs for indeed you shall meet with success at that immediate time."

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20. Be at all times with the Shaykh to profit, Be at all times tenderly in love to prosper.

21. In proportion to your love for him you receive, His spiritual providence, the people (Sufis) have said this repeatedly.

22. Spend out of your new and old possessions in seeking, His satisfaction, and be prompt to his signals, then you will get it right. C.15

C.15 Generosity with owned Possessions

Allah the Most Magnificent and Magnanimous, blesses His servants in different capacities to test each and everyone with what he has been blessed. Even though you love these possessions (that) Allah blesses you with, it is important that you are generous with them for the sake of Allah. Allah says in the **Qur`an 3:92**

"Never shall you attain righteousness until you give (generously) out of what

you love (of possessions). What you do give of anything, Allah is fully aware."

In any community, Allah will bless some with riches to test their modesty, humility and generosity, while others He makes poor to test their patience, restraint and persevering. So does Allah make some knowledgeable, strong, young,

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healthy, and beautiful while some others may be ignorant, weak, old, sick and ugly. He creates all to test them. But the Shaykh as a leader is a head to all of them and hence the Balancing Pendulum that everyone runs to, to receive blessings or be relieved of their distress. This is why a disciple should give freely out of his possessions of either money, strength, or health, to the Shaykh who redistributes these to the poor, weak and sick. Allah commands the Prophet (SAWS) in the **Qur'an thus: 9:103**

"Take from their wealth charity with which you purify and sanctify them. And furthermore pray on their behalf, for indeed your prayer is a source of peace for them, and Allah is hearing and knowing."

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**23. And satisfy your
Shaykh even if he makes
you weep, Because it is to
goodness, he guides you.
C.16**

**24. Be covetous of your
time with such greed, Be
warned you shall be
afflicted with test of
decline. C.17**

**25. When you see mani-
festation of opulence, Do
not exceed limits, be con-
tent with the mani-
festation of dispossession. C.18**

C.16 Shedding Tears

Painful steps that will cause distress and sometimes tears, are sometimes necessary in the purification of souls. A doctor that tears open the stomach of his patient during an operation wishes him recovery. A goldsmith that puts gold into the fire wishes to purify it. So, even though harshness and wickedness is manifested, intelligence knows that, it is desirable to obtain a

good result.

C.17 Time Planning and Usage

Shaykh now goes ahead to warn that one's time must be well planned and properly used. He advises that just as one should not be full of himself when in the advantageous

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position of life and religion, he should also not be frustrated when at a disadvantageous stage of life and religious duties. On the proper planning of time, the Prophet (SAWS) has said in meaning; "I have divided my time into three equal parts; one part for worship, one for my family affairs, and the last part I have further divided into two, one for social engagements and one for rest."

The above puts the four general activities of the Prophet (SAWS), proportioned in a ratio of **8:8:4:4**. The author himself has been reported to never sleep for more than two hours a day since the age of thirty, except once when under anesthesia, he slept for three hours. On good use of time, the Prophet (SAWS) has said in a Hadith; "Indeed this world has set to return, and for sure the next world has set to come, and for each of them is a community. Be among the children of the hereafter and do not belong to the children of this world. For today is work without accounting while tomorrow is for accounting without work".

Therefore it is important to plan one's time so as to get at the right place at the right time and for the right period, with the right people. Yesterday is gone and tomorrow is only a hope, the reality is now and must be used well. The Arabs have a proverb that says: "Time is like a sword. If you don't cut with it, it cuts you". Therefore one who desires to leave evil or do good should do it now for tomorrow may be too late, and had I known is the losers formula. The Prophet (SAWS) said: "Never will the good be rotten, nor the sin forgotten. Nor will the One that pays goodness and punishes evil ever die. Do therefore what you wish. As you lend, so shall you get paid."

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C.18 Test of Time

The author warns that one must be steadfast with Allah at all times, no matter the state of a servant. Part of Allah's test is to make His servant undergo different situations. Allah says in the **Qur'an 2:155 - 157**

"We shall indeed test you with situations of fear, hunger and reduction in wealth, lives and fruits, but give glad tidings to the patient ones. Those who when afflicted say 'We are for Allah and to Him shall we return'. On those descend blessings of their Lord and Mercy, and they are the guided".

Generally there are **four situations** in which a person could find himself:

The first is where he finds himself surrounded with favors of Allah like goodness of health, living, and wealth. In this case, he should praise Allah by saying "Al Hamdu li-llah" (Praise be to Allah).

The second is when he is surrounded with afflictions, like difficulties of death, sickness, poverty, etc. In this case, he should return back to Allah by saying: "To Allah do we belong and to Him shall we return".

The third situation is when he finds himself in full devotion to Allah and in total worship. In this case, he should thank and praise Allah like those surrounded with favors.

The fourth situation is when he finds himself committing evil and wronging his soul. In this situation, he should return back to Allah by seeking His forgiveness.

While the first and third situations are Allah's manifestation of beauty, the second and fourth situations are His manifestations of splendor. Therefore a Muslim should not boast or despair in whatever of the situations, but rather he should be pleased and content with Allah at all times.

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**26. For all of these
(manifestations) are
affairs of Allah's un-
foldings, Glorious is He to
be blamed for what He
Destines. C.19**

**27. Do not be anguished
when you are afflicted
with mischiefs of His
creations, for that you
were created. (i.e. to meet
such realities of life).**

**28. Mischief is made to
flow from them so that
you don't rely, On them -
but on Allah should you
solely rely.**

**29. When tested with
difficulties and afflictions,
Persevere patiently, for
thereafter shall come
relief and happiness.**

**30. For after every night
comes the day, And after
every hardship comes the
ease.**

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**31. Rather, after every
hardship comes double
ease, As related from
Ahmad (SAWS) the
Legendary Adnan.**

**32. If you know that, then
you shall always be
satisfied, (With) Allah's
decision which at all times
must prevail.**

**33. Whenever you seek a
request that is lacking,
The dangers of it He
knows and you don't.**

**34. He deters what is
dangerous (from you) out
of His tenderness,
therefore don't, Accuse
our Lord otherwise you
shall be abandoned.**

**35. Were man to know
Who the Merciful (Allah)
is, He would have been
facing afflictions, a
smiling man.**

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C.19 Satisfaction with Predestination

While Shaykh advises on accepting tests of time with contentment, he went on further to explain the need to be satisfied and actually be pleased with predestination. For Allah, out of His Mercy, refuses a request where it is harmful to the individual concerned. Whatever happens has already been predestined. The Prophet (SAWS) said in a sound Hadith: "What touches you couldn't have missed you, and what missed you couldn't have touched you. Then pen has been lifted and the ink has dried". Allah's decision is best

in all circumstances, Allah said in the **Qur`an 21:23**

"He (Allah) is not questionable about His actions, but they (the creatures) will be questioned."

Not only has Allah set up a measure for everything, but He has knowledge of everything past, present or future. Allah says in the **Qur`an 65:3**

"Indeed for everything has Allah set a limit"

and in the **Qur`an 65:12**

"For sure, Allah encompasses everything in knowledge".

And also in **Qur`an 2:216**

"Allah knows while you do not know".

If one also studies the loved ones or Prophets of Allah, they are the most afflicted with sufferings and enmity, and most often from their tribes and relatives. Out of wisdom, Allah allows this to happen to them so that the Prophets could concentrate their love for Allah alone. It also serves as a lesson for others. The Shaykh also reminded that Allah has promised that every difficulty is followed by plenty of easiness. Allah says in the **Qur`an 94:5-6**

"For sure, with every difficulty is relief, and indeed with every difficulty is relief".

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In the above verse, while the word difficulty (Al-Usr) was made definitive and repeated, the word relief (Yusr) was made indefinite and repeated. The meaning of this in Arabic is that the difficulty repeated is definite and once, while the ease or relief promised is indefinite and twice.

Finally, it should be known that Allah has made a promise of answering our prayers, but we shall only see the answer to what He has decreed for us at the time He has decreed. It will not occur at the time we choose. If we ask for what Allah has not decreed for us, He will answer but delay it until the day of judgment or exchange it for another favor that He sees is better for us. The Prophet (SAWS) said: "Were people to realize what options they will receive in the hereafter, they would wish that the answers to their request be delayed until the hereafter".

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**36. Don't seek exaltation
from the creation without,**

**Being exalted by the
Creator, no, never.**

**37. Don't be glad with
favours you are bestowed
with, Be glad with the
Bestower (Allah) if
you reason.**

**38. For every favor will
vanish except the
Bestower, For that is the
Everlasting all time.**

**39. Don't despise any
Muslim and don't
mention, people's faults,
for the faults from you
are likely to be seen.**

**40. Maybe were the one
in two tatters of dusty
garments, To invoke by
the Master (Allah), he will
be honored as has been
reported (Hadith).**

**41. Don't harm a Muslim
even if it appears that, he
persistently harms, be
forgiving.**

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**42. For indeed, all these
creations are Allah's
servants, Do not harm, oh
my brothers the servants
of Allah. C.20**

**43. For you will not be
pleased with him who ill-
treats your servant, Even
if he does wrong, fear
therefore your Lord.**

**44. Persist in sadness and
the thought of death, Don't**

**forget also the questioning
of the dead (in the grave).**

C.20 Consideration and Moderation

A Muslim who accepts the advice's of Shaykh mentioned from the beginning, and works with them is likely to feel happy and exalted, and therefore look down on others or even discredit them, or people that do not look as pious as he thinks himself. The Shaykh therefore warns about the dangers normally surrounding a person who tries to be pious. A striving Muslim should try not to demand respect and exaltations. He should not look down at non-striving or weak Muslims, nor should he ever be enjoyed or pleased with favors bestowed on him, for the One that gives is better than what He gave. Allah says in the **Qur'an 16:96**

"That you wish shall perish, but what is with Allah is everlasting".

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Allah might have favored you with wealth of piety, knowledge, or good state of mind. Let not these make you speak ill or look down on your fellow Muslims who are not as fortunate. The Prophet (SAWS) said: "A Muslim is a brother of a Muslim, he shall not despise, look down or oppress him. Piety is here (The Prophet pointed to his chest). Any Muslim being against any Muslim is forbidden, in terms of blood, reputation and wealth. It is enough of evil for a Muslim to despise his Muslim brother".

There are situations when an ordinary looking man may be a great and pious person, or even a Saint of Allah (Wali). Just as Allah has hidden His greatest name among other names of Allah, and the Night of Power among nights of Ramadan, so are the Saints of Allah sometimes hidden in the crowd of ordinary Muslims. The Prophet (SAWS) said: "(It) May be (that) were the one in tattered dress to invoke Allah, he will have his invocations blessed".

Another great danger that faces a striving Muslim, is when he has been wronged or when he sees others committing wrong. There are three options with which to treat one who has wronged you. The least of options is that of the Shari`at. In this option, you can seek retribution by retaliating in the same manner that you were offended. A better option is that of Faith. This is done by having faith in Allah's predestination and therefore forgiving the wrong done. The best option is that of Goodness (Ihsan). In this option, you not only have faith in Allah's decision but you are pleased, because you know that Allah always does good. So you forgive the wrong that was done, and also extend goodness to the one that has done the wrong so as to

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remove any enmity. A typical example of this is when the Prophet (SAWS) conquered Mecca. The Prophet (SAWS) not only forgave his persecutors

but extended to them a hand of friendship. It is reported that Allah said to Prophet Musa (AS):

"Don't fear any authority if you are not wrong, as long as My Authority is there. And My Authority is there and Mine forever. Don't fear poverty as long as My Treasuries are full, and Mine are full forever. Don't mention people's faults as long as faults are being seen with you. And human beings are hardly blameless. Don't stop fighting Shaytan (Satan) as long as Satan is fighting you, and Satan is fighting you forever. Don't feel safe until you see yourself inside Paradise, and even if you see yourself inside Paradise, remember that your father Adam (AS) was already inside it and I removed him from it".

Finally the author advises the importance of self-humiliation, no matter what has been achieved. This is because, things left undone and errors committed are so many. One should therefore remember death at all times and be sorrowful. And remember most of all the questioners of the grave. The Prophet (SAWS) said: "If you are aware as I am, you will smile little and weep a lot". In another narration he (SAWS) said: "The grave is either of the two: a paradise out of the Paradise, or an extension of hell". This is because after being buried in the grave and before the departures of the mourners, the questioning angels of the grave (Munkar and Nakir) will ask the buried concerning his Lord, Prophet, Religion, and Book. A Muslim will definitely answer satisfactorily and his grave

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will then be turned into an extension of Paradise. For a disbeliever, he will reply wrongly and his grave will be changed to an extension of hell. (This is the beginning of the journey to the hereafter.) Since it is difficult to escape being a victim of self-exaltation, ill-treating Muslims, and bad behavior before Allah, the author in the next sections enjoined Muslims to seek knowledge.

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45. It is inevitable to first and foremost seek knowledge And you must study the laws of Allah (Shari`at) properly. C.21

46. I swear by my life that knowledge is the leader of actions, As was transmitted from Ta-Ha (SAWS), the best of all messengers.

47. Obtain knowledge of four subjects, C.22 oh you traveler, The first of it is the knowledge Of the Lord Possessor. C.23

48. And secondly is to know all that is involved, In the worship of Allah, for that, you will be certain. C.24

C.21 Knowledge as a basic requirement

Seeking knowledge is a must for a Muslim as knowledge necessarily proceeds every other thing. The Prophet (SAWS) said in a sound Hadith: "Seeking knowledge is obligatory on every Muslim, male and female". Allah (SWT) had said in **Holy Hadith**:

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"Know Me before worshipping Me, for if you don't know Me then how do you worship Me".

In the books of Fiqh, it is agreed that starting any act of worship without the Knowledge of the laws of Allah (SWT) concerning that action is forbidden. Allah says in the **Qur`an 29:43**

"And by this parable do We show man examples, but none understands it except the knowledgeable".

Allah also said in the **Qur`an 3:190**

"Indeed, in the creation of the firmament and the earth, and the differences of night and day are signs for the people of understanding".

Just as seeking Knowledge is obligatory in Islam, ignorance and remaining in its state is forbidden. Allah asks in the **Qur`an 3:66**

"Why do you argue concerning what you have no knowledge about".

He further emphasizes the position of seeking knowledge in Islam, as the basis and the beginning of all work. The first admonition of Allah in His great revelation to the Prophet (SAWS) was the command: **"Read" , Qur`an 96:1**. The author of the book therefore enjoins here that knowledge should be sought. He has further broken down all knowledge of importance into four types, as explained below.

C.22 Kinds of Knowledge

Shaykh has advised that for a Muslim to be complete, four subject areas must be studied:

(i) Ma`arifa (i.e. The Knowledge of Allah)

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(ii) Shari`at (i.e. The Knowledge of the laws concerning worship of Allah)

iii) Haal (i.e. The Knowledge of the different conditions of the state of the heart,soul and spirit)

iv) Humility (i.e. The Knowledge of Characters that lead to making a man humble)

Each of the above must be studied thoroughly and practiced properly. A brief explanation on each of these subjects is presented below.

C.23 Ma`arifa

The most important knowledge to seek should concern what is most important. Therefore, the first knowledge to seek for should be that concerning Allah Himself. This knowledge is known as Ma`arifa and is indicated in the first revelation of Allah to His most loved Prophet, **Qur`an 96: 1-2**

"Read! In the name of your Lord Who creates,created man out of congealed blood....."

The above is part of the first verses to the Great Prophet of history and time, after a series of meditations about the CREATOR in cave Hira. The occasion introduced him to a new state and marked the beginning of an era in human history.

If one contemplates the above verse, it will be seen that the command:

"In the name of your Lord" -

means to acquire knowledge concerning Allah, and what He creates, particularly man, in whom all other creatures are coded. A backward integration will therefore imply that by studying Allah's creation, and especially the most wonderful of them which is man, one would gradually acquire the knowledge

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of their Creator - ALLAH. Allah (SWT) says in the **Qur'an 2:164**

**"Definitely; In the creation of the heavens
-the alternation of night and day,
-the ships that sail through the sea with
things that profit mankind,
-in what Allah has sent down from the
heavens (skies) of rain and with it brings to
life of the earth after--its death, and spreads
on earth by this process every type of
animal,
-and the free movement of the wind and the
cloud subjected between the skies and earth,
Indeed in all the above, are signs for people that reason."**

Signs point to destination and therefore careful study and evaluation of Allah's signs (creations) will lead one to Allah (Creator). This knowledge is sometimes referred to as TAUHID if it is studied by obtaining physical proofs through arguments and reasoning. But when obtained by spiritual proof through remembrance of Allah (ZIKR) and self-annihilation, it is referred to as MA`ARIFA (i.e. the science of Reality in non-existence). In Tauhid, the student is taken through sets of mental argument until he is convinced through proofs that Allah is the Creator of all creations. In Ma`arifa, the student is taken through sets of spiritual training and journey until he arrives at the destination of the REAL, where he realizes that ALLAH is the REAL, the FIRST, and the LAST, the MANIFEST, the HIDDEN.

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C.24 Shari`at

The second knowledge that should be acquired is that concerning the laws of worship established by Allah (SWT) and His Prophet (SAWS). This knowledge (Shari`at) spells out what is enjoined and forbidden in worship. It further lays down ways of carrying out acts of worship.

The importance of this knowledge is that it is used to service and maintain the Am`arifa (Reality, Beauty and Magnificence) of Allah already acquired. It is a means of revisiting Allah (SWT) through primary worships like prayers, fasting, alms giving and pilgrimage, and secondary worships like marriage, divorce, commerce and economics, etc. The knowledge of all the above is called "The jurisprudence" or "SHARI`AT".

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**49. And thirdly is to
learn the different states
of soul, From its
treachery, deceptions and**

plots. C.25

**50. For the soul has its
fault, and Heart its fault,
And the spirit its Fault, in
these there is no doubt.**

C.25 Haal

After acquiring the knowledge of Allah and His laid down laws, the next important knowledge is that of man, for whom the laid down laws are meant. Man is a complex structure and the most influential organ in this complex structure is the heart. The Prophet (SAWS) has said in a sound Hadith: ".....In the body is an organ, if this organ is healthy, the whole body becomes healthy. If it is unhealthy, the whole body becomes diseased. Alas, this is the heart". **Allah (SWT) said** in a narration that implies:

"The whole seven heaven(s) and earth(s) cannot contain Me, but the heart of a faithful servant is enough to contain Me".

In the **Qur`an 33:4** Allah says

"And Allah has not put for any man two hearts in his body".

A healthy heart is therefore a reflection of piety and good manners while a diseased heart is also disposed to evils and the way of Shaytan. The Spirit is that essence that gives life to the heart and the whole body. The spirit enables the body to function,

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such as its capability to see, hear, talk, work, eat, etc. Allah says in the **Qur`an 17:85**

"They are asking you concerning the Spirit, say, the Spirit is part of the affairs of Allah".

When the heart is removed from the body, the body becomes useless. So also, when the spirit is removed from the body, it becomes lifeless. Therefore to know man, the study of the different states of heart or soul or spirit is very important. The different conditions or states of heart or soul are referred to as Haal. The soul can exist at **six different states**, and if properly trained can move from the lowest state to the best state.

The first state is that in which the heart is inclined to doing evil. The heart or soul in this state is referred to as **"Nafsu Ammaratu bi Su-i"** (A soul

perpetuating in evil). Allah has said in the **Qur'an 12:53**

"Indeed the soul is certainly prone to evil, except the one on which my Lord bestows His Mercy".

The second state of the soul, which is a degree higher than the first, is the state that sees evil as a blameworthy act and constantly blames itself. It seeks for forgiveness after committing evil. The soul in this state is referred to as **"Nafsul Lawwama"** (The Blaming soul). Allah says in the **Qur'an 75:1-2**

"Will I not swear by the resurrection day, will I not swear by the Blaming soul..."

The third state is the soul that can differentiate between good and evil due to inspiration it receives from Allah. The heart or soul in this state is referred to as **"Nafsul Mulhima"** (An Inspired soul). Allah (SWT) says in the **Qur'an 91:7-8**

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"By the soul and its proportioning, And its being inspired as to what makes it evil and what makes it pious".

From the above state, a further training toward abandoning evil actions will graduate it to the **fourth state**. This is a state in which the soul becomes content. It is referred to as **"Nafsul Mutma'inna"** (The Contented soul). Allah says in the **Qur'an 13:28**

"And those who content their heart with the remembrance of Allah. Indeed by remembrance of Allah do hearts achieve contentment".

The state of the soul that remains contented, by remembrance of Allah, attains a higher degree of being pleased with Allah. If he also maintains being dedicated with being pleased with Allah, the soul attains the highest degree where Allah is pleased with it. These **fifth and sixth** states are mentioned in the **Qur'an 89:27-30**

"O (thou) soul, In (complete) rest and satisfaction! "Come back thou to thy Lord, - well pleased (thyself), and well-pleasing unto Him! "Enter thou, then, among My Devotees! "Yea, enter thou My Heaven!

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51. And the seeking of knowledge of good conduct on you disciple (is the fourth) For indeed,

**it is the door for every
disciple. C.26**

**52. Be God fearing, a
man of humility, You will
not by humbleness be in
abasement.**

**53. Ilm (knowledge),
Gina (wealth), Khisbun
(fertility), are words that
came (in pronunciation),
With low pitched vowels
established in them.**

**54. Jahlu (ignorance),
Faqr (poverty), Jadbu
(infertility) are words that
come, With high pitched
vowels established in
them.**

**55. These are signs if you
reason clearly, recognize
what you have been
inspired with.**

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**56. Not on mountains do
flood settle, Nor on trees
in disregarding (their
heights).**

C.26 Good Conduct

The author now goes ahead using signs and wisdom to support the praiseworthy actions he has called for. He shows that all that is desired and respected like knowledge, riches, and fertility, attain this degree of height because of their humility. For example, the Arabic words for knowledge (ilm), wealth (gina), and fertility (khisbu) are pronounced with the lower vowels. By the lowering of these words in pronunciation, they attain a height of importance. This is the reverse for ignorance (jahlu), poverty (faqr), and infertility (jadbu) that raise their ego in pronunciation and become debased in reality. Another example is the rainwater, which by law prefers to settle in a lowly place rather than a place of height, but water is highly respected and well sought for. All these are examples of wisdom with which Allah teaches that by humility one can attain greatness. This is why when Prophet Yunus

(AS) was in the multiple darkness of night, sea, and whale, he called on Allah saying **Qur'an 21:87**

"There is no deity but you. Glory be on you, for indeed I have been among the oppressors".

In reply to this humble submission Allah said concerning him; **Qur'an 68:50**

"And he was selected by his Lord and made among the righteous".

Examples of dangers of pride can be seen in the behavior of Pharaoh, the people of Mecca, and Satan.

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As for Pharaoh, he was proud and refused to submit to Allah. When he finally submitted in the face of imminent calamity, he refused to do so directly. He said, as reported by Allah; **Qur'an 10:90**:

"I believe that there is no deity but the one believed upon by the children of Israel and I am among the Muslims".

Allah rejected this kind of submission and replied thus; **Qur'an 10:91**

"Until now? And you have indeed been in evil and among the transgressors".

As for the Meccans, immediately those who accepted Islam quickly raised themselves to the positions of the Faithful. But Allah rejected this claim as He said in the **Qur'an 49:14**

"The Desert Arabs said, we faithfully believe. Say to them (Oh Prophet); you have not believed faithfully, but rather say: we have submitted (to the force of Islam), for faith has not entered your hearts".

Another example of false pride is that of Satan. When Allah commanded him to prostrate before Adam (AS), Satan said as reported in the **Qur'an 7:12**

"I am better than him, you created me from fire while you created him from clay".

Consequently, Satan lost all his positions.

An excellent example of behavior has been left by the Prophet (SAWS). The Prophet (SAWS) was once given the choice of being a prophet and a king, or a prophet and a servant. The Prophet (SAWS) chose to be the latter. He was also given the choice of having the two biggest mountains of Mecca converted into gold for him, so he could spend. But he chose to remain as Allah had chosen him, i.e. to be sometimes rich and sometimes poor.

Because of the

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humility displayed by the Prophet (SAWS) before his Creator, Allah (SWT) granted him the highest position in the hereafter, known as **"The Praiseworthy Position"**.

The Prophet (SAWS) has also warned about the danger of assuming false pride because of lineage. He advised both his daughter Fatima (RA) and aunt Safiya (RA) to do good work as much as others, because their lineage will be of no use to them on the Day of Judgment without good work. It's only Allah that can exalt one. The Prophet (SAWS) has said, that when a servant of Allah excels in good work, he attains the Love of Allah up to the stage when Allah shall call Angel Gabriel to announce to all creatures in the seven heavens and earth, that "Allah loves this servant so you all love him".

Self-satisfaction therefore, not only results in pride, but also reduction in output. A servant of Allah should continue to do and excel in good works, and always see himself as poor in work. He should also continue to seek all his needs from Allah, from the smallest things like salt, to big positions such as the Qutub. It's easy for Allah to grant any and all of the requests.

Whatever Allah desires to do is between the letter Kaf and Nun. He only says Be! And it Is. (Kun! Fiya Kun); no more and no less. Of course, one must never seek for impossible things like being God or Prophet.

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**57. Never be satisfied
about yourself, nor hope
or Fear other than Allah,
besides Him neglect.**

**58. Never be arrogant oh
my brother or be
jealous, C.27 Nor do eye-
service, but to your Lord
heed. C.28**

**59. And arrogance arises
either because of
knowledge, or lineage, Or
companionship, or getting
involved in acts of
devotions, and wealth.**

**60. A disobedience that
brings about humiliation
is better, While an act of
devotion that Results in**

arrogance is worst.

C.27 Jealousy or Envy

When a Muslim finds himself striving and hardworking, he is very fortunate and therefore may make others jealous. The Prophet (SAWS) said in a reported Hadith that all possessors of fortune cause jealousy. Allah (SWT), in the next to last chapter of Qur'an, has commanded the Prophet (SAWS) to seek refuge with the Lord of the dawn as day breaks, from the evils of His creations, evils of the night as

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it covers everything, evils of the witches as they spit mischief on tied knots, and the evils of the jealous when he is being jealous.

Since envy or jealousy is such a great evil, and could take up a whole chapter devoted to teaching a man how to seek refuge from evil, the Shaykh therefore advises that one should be **selfless**, work hard, and not be envious. This is because an envious one fights Allah (SWT). For it is Allah (SWT) who gives fortune to His servants as He Wills, and the jealous one whom is unhappy about the fortune of his colleague is actually unhappy with the Giver, Allah (SWT).

The Meccans rejected the Prophet (SAWS) out of envy, not because they didn't believe that the revelation was from Allah. They wondered how a poor orphan could attain Prophethood in the midst of chieftains and possessors of wealth, might, and power. They, therefore, preferred to cling to what was inherited from their forefathers, rather than to reason and objectivity. But Allah (SWT) is the Most Wise and His decisions unquestionable.

History has a story of a learned scholar who was appointed by the king to always open his courts, other important meetings, gatherings, and celebrations with speeches. This scholar always would say in his speech, "O king, do good to whom-ever is good to you, but for anyone who wrongs you, leave him, for evil will take revenge on him". The position of the scholar soon became a subject of envy to other scholars, including his close friends. This envy led one of his colleagues to lie against him to the king saying: "This man you made so close to you is saying bad things about you all over the place." When the king asked of the bad things said, this colleague replied: "He says your mouth is smelling." The king then requested this envious colleague to advise him on how to confirm this statement.

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He replied: "Just send for him tomorrow and make him come close to you." The king then asked the jealous colleague to call for him the appointed learned scholar the following day. The following day, the jealous colleague invited his friend for lunch prepared with garlic, onions, and the like. While they were eating, he informed the scholar that he had just remembered that

the king wanted to see him urgently. He advised him to leave at once. He left immediately to answer the king's call. On arrival, he went close to greet the king but covered his mouth because of the smelling spices he ate, and this led the king to confirm the allegation. The king then ordered for a pen and paper, wrote a decree, and asked the scholar to deliver it to one of the governors. At the king's gate, the scholar met this envious friend already waiting for him to find out what had happened. He told his friend that the king only gave him a document that he wrote himself to be delivered to a governor. Since it is not customary for the king himself to write a note, except in respect of gifts, the friend requested the scholar to allow him to deliver the note, assuming that it was meant for a gift. The scholar obliged and gave him the paper. On getting to the governor, the envious friend presented the paper to the governor, who broke the seal, read it, and told the envious friend to get ready for his death because the king has ordered that his head be brought. The envious friend complained to the governor that he was not the real bearer of the letter, but the governor told him that the order reads: "Let whosoever brings this paper be killed." He was therefore killed and the head sent to the king. When the king saw the head that was brought, he sent for the appointed scholar out of surprise, to ask what had transpired between him and the man killed. The scholar narrated that they are friends and that there is no quarrel

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between them. The king then narrated what the deceased had earlier said and asked why the scholar had said bad things about him. The scholar denied that he could have said such things. The king then inquired of the scholar's reason for covering his mouth the last time he had invited him. And the scholar replied that this was a result of the state of his mouth just after eating lunch (with garlic, onions, and the like) prepared for him by his late friend, before telling him to report to the king urgently. Since he feared to speak to the king with a mouthful odor, he covered it. The king then asked him about the order he had given him. He replied, that he had met his late friend by the gate who took it from him to deliver. The king then said, the truth of the advice you used to give me that: "Be good to whoever is good to you. But for anyone who wrongs you, leave him. For evil will take revenge on him." has been proven in your case.

C.28 Sincerity of Worship

In trying to excel in hard work, one should try to be equally sincere and avoid showing off, because the quality of every work is said to depend on the sincerity involved. In a Hadith, the Prophet (SAWS) said: "The first to be judged on the Day of Judgment is the martyr. He will be brought forward and Allah will mention to him His favors which he will acknowledge."

Thereafter **Allah will say:**

"What have you done with them?"

The martyr will reply: "I fought for Your sake until I attained martyrdom."
Allah (SWT) will reply:

**"You lie. You fought in order to be called a hero. You have been called so
(which is your reward)."**

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He will then order that he be taken to hell-fire where he shall be flung therein headlong. Then a man shall also be brought forward who learned knowledge, taught it to others, and read the Qur`an. Allah will remind him of these favors bestowed on him to which he will acknowledge. **Allah will then ask him:**

"What have you done with them?"

and he will reply: "I sought knowledge, taught it, and read the Qur`an only to please you." **Allah (SWT) will say:**

"You lie. You learned so as to be called a scholar, and you read the Qur`an so as to be called a reciter, and you have been called these names."

He will then be sentenced and dragged headlong to hell-fire. Then a man shall also be brought forward who has been blessed with bounties and wealth. Allah will recall His favors on him to which he will acknowledge. **Allah (SWT) will then ask him:**

"What did you do with them?"

He will answer: "I have left no cause you love to see made, except I spent on such a cause for your sake." **Allah (SWT) will say:**

"You lie. You spent to be called generous and you have been called so."

He will then be dragged headlong to hell-fire.

It is therefore important to avoid actions for the purpose of eye-service, show-off, or pride. Any act of piety that results in showing off and pride is evil rather than good. While sinful acts that will result in humility before Allah (SWT) are good and better. Allah says in the **Qur`an 28:83**

"That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: And the End is (best) for the righteous."

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In a **Divine Hadith**, the Prophet (SAWS) related that Allah said:

"Greatness is My wrapper, and Majesty is My garment. Whoever desires any of the two of Me, I throw him in the hell-fire."

On the Day of Judgment, only those actions, works, and relationships that are based on sincerity and piety will remain. Every other work and relationship will perish. Allah says in the **Qur`an 23:101**

"When the trumpet is blown, there shall be no more relationship between them that day. Nor will one ask after another."

Also in the **Qur`an 80:33-37**

"When comes the deafening utter cry, this is the day when man shall flee from his own brother, mother, father, wife, and children. Each one of them will on that day have so many worries for himself (to make him indifferent to others)."

The only beneficiaries on the Day of Judgment are those who have carried out sincere work and go to their Creator with a peaceful heart. A peaceful heart is the heart of "La ilaha illa-llah".

However, whenever a servant of Allah realizes himself (as) devoutly attached to Allah, he assumes the position of Abraham (AS) and should pray as Abraham (AS) did when building the first house of Allah on Earth (Kaaba). He prayed thus: **Qur`an 2:127**

"O Allah. Accept from us (this house). For you are indeed the Hearing and the Knowing."

Finally, since self-humiliation is the step of showing remorse, it is also the first step to forgiveness, the first step to good from bad, and therefore the first step to God, Allah. This is why the Shaykh said that: "Evil actions that give rise to self-humiliation are better, while acts of piety that give rise to haughtiness and pride are worse".

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61. You will never be free from blemish, Except with a Shaykh of divine knowledge that is constantly consulted. C.29

62. Adhere strongly to the protection of Shaykh's (of divine knowledge), If you want to attain a lofty and

exalted height.

63. The most excellent Shaykh of all time in any respect, is our leader Al-Tijani, the possessor of great virtues.

64. The intermediary and foundation of every scholar of divine knowledge, he is to them the flowing fountain and the sun.

65. And the best path (of Sufi order) by consensus, is again his path without any dispute.

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66. And, it is impossible to combine its practice with any other (path of Sufi order), he is ruined (the one who combined it) alongside with the speaker of such (combination) on the Day of Judgment.

67. He has lied and fabricated against the Lord Majestic, I say (with emphasis), that this Wird (of Tijaniyya) is great.

C.29 Attaining Purity

The author explains in the above verses that one can never attain purity from blemishes except by the help of a learned scholar. One should not only visit the scholar regularly, but also hold tight to him if he desires lofty and glorious positions. The Shaykh will help the student through all the spiritual stages of worshiping until he worships as if he sees Allah.

The author then re-iterated that the best of scholars is the leader of the Tijaniyya Sufi Order Shaykh Ahmad Tijani. This is because, not only is he the Seal and the greatest of the Saints, but that it is also through him that the

other scholars and Saints receive their spiritual blessings. Any Shaykh or scholar who accepts to spiritually train a servant of Allah will by necessity initiate him into one of the 313 existing Sufi orders. The author explains that

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the best of these orders is the one that is headed by the last of the Sufi orders to be established by the Prophet (SAWS). The excellence of this order is not challengeable, and it is impossible to combine the order with any other. The law of Allah respects that only one commander can exist. Therefore a traveler cannot travel in two cars, nor can a wife have two husbands. Any disciple or student who joins this Tijaniyya order with any other can never profit in any respect. This Tijaniyya Tariqa or order is more than sufficient for anyone who desires his Lord and wants to be certain. Obedience to the Shaykh is very important, because the covenant with Shaykh is a covenant with Allah. Because of this the Sufis have a saying: "When we prostrate once, we never raise our head from it." This implies that after submission to Allah and His commands, one never disobeys, as this submission is 100% and complete. Allah says in the **Qur'an 2:208**

"Enter into Islam completely."

Allah says with regards to obedience, **Qur'an 33:36**

"It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Apostle, to have any option about their decision:..."

In a sound Hadith, the Prophet (SAWS) said: "None of you have a complete belief until his heart and desires follow that which I have brought." In another sound Hadith, the Prophet (SAWS) said: "I am leaving behind with you two things, as long as you follow them you shall never be led astray. They are the Qur'an and the Sunnah."

What the Shaykh does is guide the disciples using these two things according to an understanding that transcends that of an ordinary Muslim. Allah says in the **Qur'an 3:7**

"And those deep in knowledge say 'we have faith in it, everything is from our Lord'."

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**68. Adhere to the litanies
of this tariqa, Then, I
swear by my life, onto
Reality have you been
led. C.30**

69. (Among these litanies are:) Hizbul Tadara`i, Salatul Fatih, also Allahumma Alaika Fatih.

70. And such other (litanies) possessed by the great men, The People of this Tariqa, when you get their permissions.

71. However, it is with great efforts that their secrets are obtained, Not by laxity or by playing on the intelligence of men.

72. But rather by adhering to what they give firmly, And by following their instructions always.

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73. Don't prefer colleagues conversations, To sitting with him (your Shaykh), oh the annihilated one.

74. If so, don't be desirous of obtaining secrets, For secrets are not obtainable in public.

75. But if you rather stick to him (your Shaykh) always, You could succeed from him in obtaining your requirement.

76. You could also gain from him by infection, and this, Has been

confirmed by the men (of knowledge), so watch out.

C.30 Litanies of Tariqa

A Shaykh who accepts to train and purify a Muslim directs him to recite the litanies of the tariqa. These litanies or formulae are well known to the leaders (muqaddams) that are responsible for initiating sincere servants of Allah to the tariqa. The litanies are normally of two major types, the general type and the special type (*). The general type is recited daily with concentration and presence of mind, until

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the required destination is reached. After this, some of the special litanies are obtained from "People of the Tariqa" and recited in addition to the general litanies. "People of Tariqa" are the known concrete achievers (**male or female**), who have been blessed with special knowledge and secrets of Allah.

Some of the special prayers or litanies according to the author are:

1. Hizbul Tadara`i (3) - Which expresses the various short comings of a servant before Allah and witnesses that none can forgive him but Him and therefore asks and hopes for His Forgiveness by running towards Him.

2. Salatul Fatih - This is a salat on the Prophet (SAWS) with special intentions that recognizes that only Allah can make salat and only the one in the purest of state can ask Allah to help him to do the duty. The salat is therefore made with all its outward and inward meaning and levels known to Allah.

3. Allahumma `Alaika Fatih (4) - This is the formula that teaches the student to recognize and express before Allah that all of the support he receives in whatever form, is in reality from Him, Allah. And to finally recognize that all actions up to the most minute resting action of a cell is from Allah, and that no action taking place is outside of His plan and predestination.

Other such special litanies, the author explains, can be obtained from "People of Tariqa". However, he warns that the achievers or "People of Tariqa" got to their positions by hard work, not by deception or tricking people, rather, by holding firm to what they obtain from Shaykh and obeying instructions given.

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The author now explains that these special litanies (*) are secret documents. When they are recited sincerely they will lead to other glad tidings. Both the

litanies and glad tidings are secrets that should not be discussed in ordinary conversation or in public. Secret is something between two, and the only two here is the student and his Shaykh, not any best friend who is likely to tell another best friend and so on. Therefore, ask your Shaykh secretly and he shall guide you according to your understanding and level. Allah said:

Qur'an 16:125

"Call to the path of your Lord with wisdom and good examples."

and also in **Qur'an 87:9**

"Admonish, if the admonishment will be of benefit".

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77. Whosoever does not attain the knowledge of the Merciful (Allah), his life has been in ruin for all time spent. C.31

78. I created these creations (Allah said) to worship Me, "To worship Me" meaning "To know Me".

79. Don't lessen your effort in acquiring the knowledge (of Allah), Then you shall be astonished by the closeness of The Most Merciful.

80. He is manifest in every thing, upon every thing, and by every thing, before it and yet after it, forever.

C.31 Real Knowledge and Worship

In a **Holy Hadith**, Allah said:

"I was an unknown treasury and wished to be known. I created creations and by Me, I was known."

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Allah said in the **Qur'an 51:56**

"I have not created the demons and mankind except to be worshipping Me."

While from the above Holy Hadith the purpose of creation is to know Allah, the purpose of creating the demons and mankind is for worshipping Allah.

These imply that worshipping Allah means knowing Allah.

Since man is the most wonderful creation of Allah, we can rightly say that he is the summation of Allah's creation. Therefore anyone who knows himself knows his Lord, and thus has worshiped Allah and shall be worshipping Allah as long as he remains in that state, and as long as he lives. Allah says in the **Qur'an 41:53**

"We shall show Our signs in the horizons and in themselves, until it becomes clear to them that He is the Reality."

In a **Holy Hadith**, Allah says:

"Know Me before worshipping Me, if you don't know Me how can you worship Me."

One should therefore try at all times to seek to know Allah, for Allah has said in the **Qur'an 57:3**

"He (Allah) is The First, The Last, The Manifest, The Hidden."

The author now explains that Allah is manifest in everything and is before everything and after everything, continuously and forever. The people of the knowledge of jurisprudence argue with the Sufis over the closeness of Allah. The former claims that Allah is with His creations in knowledge, while His Essence remains somewhere. But the Sufis maintain that Allah is with us in every respect, whether in Essence or Knowledge. The proof of the Sufis is

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the Qur'an. Allah says in the description of death in the **Qur'an 56:83-85**

"When it (the soul) reaches the throat (during death). You shall by this time be looking (at the dying). We are however closer to him (the dying) than you, but you cannot see."

From the above verse, we deduce that Allah is with us in His Essence, as only Essence can be seen or not seen, contrary to knowledge which is not visible. Allah also said in the **Qur'an 7:7**

"And We shall narrate to them (their past actions) with knowledge, for We

were never absent."

Here Allah mentions two things, knowledge and presence (by essence). The jurist usually claim that Allah is physically established on the throne, and justify this claim by referring to verses of the **Qur`an such as 7:54** where Allah says:

"Your Guardian Lord is God, Who created the heavens and the earth in six days and is firmly Established on the Throne (of Authority)."

Other similar verses include **Qur`an 10:3, 12:100, 13:2, 20:5, 32:4, and 57:4**. However, all of these refer to the Throne of Authority and NOT ESSENCE OF ALLAH. To further disapprove their argument, Allah said in **Qur`an 69:17**

"And the angels will be on its sides And eight will, that day, carry the throne of the Lord above them."

Certainly these angels couldn't (be) carrying the Essence of Allah, Glory be to Him, over their heads!

In conclusion, the author says that since the purpose of creating human beings is for them to know Allah, then all periods of life spent on worshipping Allah without knowing Him can be described as a waste.

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**81. If you crave for the
increase of faith, C.32
Immediately repent
sincerely, and follow it
with the way of
excellency. C.33**

**82. Don't hate a Muslim
or get angry, Except
towards the breaker of
the refined law (Shari`at).**

C.32 Maintenance and Increasing Faith

After knowing Allah, the student has achieved and has been most blessed. What remains is for him to maintain this position. It is like a seed that was sown and by Allah's Will germinated.

For this to have a perfect growth, it must be constantly watered, maintained and protected from insects, bad pollination etc. In the next stanza of 24 verses, Shaykh goes ahead with advice on how to continuously maintain the state of faith, so as to have a good growth. He also spelled out how to protect this growth from infection. He first listed 15 ways of increasing one's faith, then 22 different ways of wiping away any acquired defects, harm, and

injury to the soul.

C.33 Repentance

After realizing the Splendor and Everlasting and Majestic Beauty of the Creator, the next step is to repent on

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short comings and past ignorance. Allah advised the Prophet (SAWS) in the **Qur`an 110:1-3**

"Whenever the help and successful opening of Allah comes,... then celebrate the praise of your Lord and pray for His forgiveness..."

Thus the first step is repentance followed by good work, with a will never to return to evil, as Allah said in the **Qur`an 3:135**,

"Those, when after committing sin and wronging their souls, remember Allah and seek forgiveness of their sins. Who can forgive sin if not Allah, and they do not persist in these (bad) actions knowingly. Those (are the ones) that have the reward of forgiveness from Allah and paradises that have flowing beneath them rivers. Therein shall they dwell and what a fortune is the reward of doers of (good) work."

However it is unacceptable to indulge in evil while seeking Allah's forgiveness, as mentioned in the **Qur`an 4:137**

"For sure, those who believe, then later disbelieve, and after believe, then disbelieved, and subsequently increased in disbelief, it is not for Allah to forgive them nor guide them to the path."

The one who has known Allah, therefore, is the one who fears Him most. Not only is he afraid to commit any sin, but he is also eager to treat all creations of Allah nicely. Because, any time he sees the creation of Allah, he sees Allah. The Prophet (SAWS) said in a sound Hadith: "None of you is a complete believer until he loves for his fellow brother what he loves for himself." Allah said in the **Qur`an 49:10**

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"Indeed the believers are a brotherhood. Therefore put things right between your brothers and fear Allah so that you may be blessed with Mercy."

And in the **Qur`an 21:92** Allah said:

"Definitely, this your community is a single one and I am your Lord, therefore worship Me."

We can deduce that since to worship Allah is to know Allah, and to worship Allah is to fear Allah, then it implies that; to Fear Allah is to know Allah. In conclusion, the sign that one is worshipping Allah correctly is that he knows Allah. And the sign that one has known Allah is that he fears Allah. For one who worships and knows Allah, is seeing Allah and at the same time is aware that Allah is watching him continuously. He is therefore fearful of Allah and is good to His creations. This is the state of goodness, IHSAN, which Angel Gabriel has described as:

"To worship Allah as if you see Allah, and if you are not able to see Him, then worship Him and be aware that He is continuously seeing you."

Allah says in the **Qur`an 57:4**

"He (Allah) is with you wherever you are."

To know and fear Allah also means to be happy with all His actions. Because one knows that Allah is constantly showing him Mercy. Allah says in the **Qur`an 4:29**

"Do not kill yourselves for indeed Allah has always been Merciful with you."

The Prophet (SAWS) has said that Allah is much more Merciful to us than our Mother is to us during the sucking period. Allah said in the **Qur`an 16:78**

"He (Allah) is the One that brought you out from the womb of your Mothers when you knew nothing and He gave you hearing, seeing, and heart feelings that you may be thankful."

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Allah, Who cared for us in our state of helplessness, then blessed us with hearing, seeing, and feelings, loves us more than any one else. We should therefore be satisfied with Him in all conditions, and hope for His Mercy.

83. Adhere to night vigil and hungry stomach, Eating of what is purely lawful has equally been enumerated (as away of increasing faith). C.34

C.34 Night Vigil

The author advises that the Knower of Allah should as a part of showing thanks to Allah, always keep Night Vigil. During which time he prays, and seeks for Allah's forgiveness, and blessings. Allah has favored the Prophet (SAWS) and forgiven him all his past and

future sins. Yet, He commanded the Prophet to keep Night Vigil. Allah said in the **Qur'an 17:79**

"And out of the night, pray with it as a supererogatory for you, so that you might be blessed by your Lord with the position of praise."

Allah also addressed the Prophet (SAWS) in the **Qur'an 73:1-3**

"Oh covered one, stand the night except a little, half of it or reduce from it a little, or increase on it, and recite the Qur'an in (beautiful) recitation."

It has been reported by the wife of the Prophet (SAWS) Ayesha (RA), that the Prophet (SAWS) used to stand the

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night praying until his legs got swollen, and when she asked him what he wants because Allah has forgiven him his past and future sins, the Prophet (SAWS) used to reply: "will I not be a grateful servant".

Night Vigil is very important and encouraged by the Prophet (SAWS). One day Hafsa (RA), the wife of the Prophet (SAWS) related the dream of her brother Abdullah, the son of `Umar (RA) to the Prophet (SAWS). The Prophet (SAWS) commented: "What a fortunate youth is Abdullah except that he doesn't keep the Night Vigil". Companions were discussing the level of piety of Abdullah the son of `Umar, and the Prophet (SAWS) said: "Abdullah never missed the Night Vigil since that day". It has been reported that the Prophet (SAWS) used to say 11 or 13 rakaat at night and that he recited very long surahs in each of the rakaat.

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84. And give sincerity to fellow brothers or maintain silence keeping company of, People of excellent morals among close relatives. C.35

85. And a man is in the religion of his close friend, If righteous, he too will be righteous even if un-intelligent.

86. Remember the scales (of weighing actions) and the distribution of the book (of works), And

**what is in hell fire of
perpetual grief.**

**87. And what is in the
paradise of beautiful
virgins, Along with nice
servants and beautiful
dwellings. C.36**

C.35 Friendship and Companionship

The type of friend a person moves with is a strong factor that influences his habits. Friendship is like a contagious disease that is contracted by being close. If the friend is good you become good, and if bad you tend to be bad. Allah says in the **Qur'an 9:119**

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"Oh you the believers, fear Allah and be among the truthful (servants)."

The Prophet (SAWS) said in a reported Hadith: "A person is with whom he loves."

Even if a close relative is not of good behavior, it is advisable to distance oneself and only follow the ones with faith and good behavior. Allah says in the **Qur'an 52:21**

**"And those who believe and whose families follow them in faith - to them shall
We join their families: Nor shall We deprive them (of the fruit) of aught of
their works:"**

The Prophet (SAWS) said: "I am the father of every God fearing person." Therefore, the best friend and parent to be followed by a believer should be the Prophet (SAWS) and those close to the Prophet (SAWS). Allah also warned against sitting in the midst of bad groups, and to abandon a group immediately if it becomes a bad group. Allah said in the **Qur'an 6:68**

"And do not sit after realizing with the group of evil doers."

C.36 The Hereafter

The Shaykh now stresses the need for a believer who knows Allah, to always remember the Hereafter with respect to the different events, bitterness, and happiness that's obtained there. One of the important events of that Day is the weighing of everyone's doings on a universal scale. Allah says in the **Qur'an 21:47**

**"And We shall place a just scale on the day of judgment. No soul shall be
wronged in whatever form. And even if (a deed) is like the weight of a seed of**

mustard We shall bring it forth (for weighing), it is enough that We are the One Reckoning."

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Allah also says in the **Qur'an 99:7,8**

"Whoever has done the equivalent of the weight of an atom of good work shall see it. And whoever has done the equivalent of the weight of an atom of evil work shall see it."

In a Hadith, the Prophet (SAWS) has said that any single good work done is recorded as ten good deeds, while an evil work is recorded as one evil deed. Therefore he is the real loser, the person whose recorded singles are heavier than the recorded tens.

Another event of the Day of Judgment is the distribution of individual personal record books where everyone's actions are recorded. Allah says in the **Qur'an 17:13-14**

"And for every person have We fastened his omen to his neck. And We shall bring out for him on the Day of Judgment a book (of his records of doing) that he shall meet spread out for him. Read your book, for you alone shall be enough to reckon against yourself."

Therefore on the Day of Judgment, everyone shall be his own television or radio station, showing all his past actions, and bearing witness against himself (may Allah cover our secrets and protect us on this Day).

After weighing the works and reading the records of everyone's actions, the fortunate ones shall be blessed with Paradise while the unfortunate ones shall be thrown to hell, which is described by the Prophet (SAWS) as being seventy times hotter than the hottest fire on earth, and fueled in the Hereafter with stones and people.

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Therefore, the degree of heat in the hell fire is unimaginable. But the rejecters of faith should try the heat of an oven prepared only in minutes on their bodies so as to appreciate the bitterness and pains of the abode of hell.

The Paradise, with its beautiful gardens, fountains, servants, garments, and food, shall be the abode of the faithful, whose good works outweighed the evil ones. There, in the gardens, shall they recline on raised thrones, with running rivers of honey, milk, sweet clear water, and wine. Neither will there be the sun's heat nor the moon's cold. Fresh and succulent but full bunches of all the different fruits will hang within their reach. They shall have continuously passing amongst them all sorts of food, roasted birds, and drinks in vessels and goblets made of clear crystal, pearls, silver, and gold. A special wine mixed with Zanjabil shall be served. A special fountain shall be placed in their gardens called Salsabil. Around them will serve youths of

full and perpetual freshness, handsome as pearls. The faithful will be wearing green garments of fine silk and soft brocade and adorned with bracelets of gems, and trinkets of a type that has never been seen before. There, in the gardens, they shall be joined to companions with beautiful, big, and lustrous eyes, -

"like unto pearls well-guarded".

Were one to look, one would see a realm of magnificent bliss. They shall be addressed by Allah:

"For sure, this is your reward and your striving and endeavors are recognized and accepted."

The Shaykh asks us to always think of this beautiful promise of Allah, which for sure shall come, so that we don't lack in good work. We should also think of the punishment for evil doers so that we distance ourselves from evil.

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88. And persist (on worships) of the sin wiping, The strongest (of such worship) is the salat of this pivot leader (Qutub). C.37

C.37 Salatul Fatiḥ - The strongest wiper of sins

The Shaykh mentions the different acts of worship that are effective in wiping acquired sins. He advises that the faithful believers should persist in wiping their sins, and that the strongest of these wipers is the recitation of "Salatul Fatiḥ"; a particular formula of invoking blessings on the Noble Prophet (SAWS).

The critics of Sufism, and particularly the critics of the Tijaniyya Order, have heavily criticized this particular formula because of the claim that the formula is divinely inspired, and not based on a mental construction like most other formulas. To understand the position of inspiration in Islam, we start by looking at the statement of Allah in the **Qur'an 42:51**

"It is not for man (in his position) to be spoken to by Allah except by inspiration, or from behind a veil, or by the sending of a messenger to reveal with His permission what He wishes. For He indeed is the Most High, Most Wise."

The popularly accepted English translation of the Holy Qur'an makes a comment on the above ayat in commentary No. 4598 thus: "God is Most High, Most Wise. Man, in spite of his high destiny, is often the lowest of the

low. Yet God, out of His infinite Mercy and Grace, has

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bestowed His Revelation on man. How does it come about? Three ways are mentioned:

(1) Wahyun - Inspiration; (2) from behind a veil, and (3) by the sending of a Messenger."

Wahyun: Inspiration is interpreted as being of two kinds; (1) a suggestion thrown by Allah into the heart or mind of man, by which he understands the substance of the message, whether it is a command or prohibition, or an explanation of a great truth; and (2) Verbal or literal inspiration by which the actual words of God are conveyed in human language. ORTHODOX OPINION admits the existence of both kinds, although the latter ("recited", Matlu) is held to be of a superior degree, only vouchsafed to the Greater Prophets. While the former ("other than recited", ghair matlu) may be given not only to Greater Prophets, BUT ALSO TO OTHER MEN OF SPIRITUAL INSIGHT WHO HAVE NOT ATTAINED THE DEGREE OF PROPHETHOOD. If we accept the theory of verbal inspiration, it would also cover the messages brought by the angel Gabriel (AS).

The translator Yusuf Ali clarified further in commentaries 4599 and 4600 thus: "4599 - Behind a veil: not of course, a material veil (or screen or purdah), but the mystic veil of light (or 70,000 veils of light).

4600 - Messenger: Rasool, the angel Gabriel (AS), through whom the revelations were given to the Holy Prophet (SAWS). These spiritual visions, conveying the message of Revelation, are the basis of the Qur'an."

From the above commentary of the Qur'an by an internationally accepted translation, we conclude that:

(1) Wahyun - inspiration, other than recited (ghairi matlu), can be received by men of spiritual insight who have not attained prophethood. Allah says in the Qur'an 2:282

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"Fear Allah and Allah shall teach you."

Also in the **Qur'an 96:5**

"He (Allah) teaches man, that, which he never knew."

We can also conclude that: **(2) God fearing pious servants are blessed with this type of spiritual inspiration. The above conclusions are supported in various places in the Qur'an, as people like the mother (RA) of Moses (AS) who was not a prophet, received an inspiration directly from Allah as in suratul Ta-Ha, Qur'an 20:38**

"Behold! We sent to thy mother by inspiration, the message: 'throw (the child)

into the chest, and throw (the chest) into the river, the river will cast him up on the bank and he will be taken upon by one who is an enemy to me and an enemy to him..."

Another example of an inspiration, being in the form of a suggestion thrown into a pious Heart by Allah (SWT), was shown in the case of the encounter by Hadrat Khidhr (RA) and Prophet Moses (AS) when Hadrat Khidr (RA) concluded his action by saying, as in the **Qur'an 18:82**

"...I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold (with) patience".

Here the statement simply implies that (he) too was inspired, to carry out such action. The story of Jesus' (AS) mother (RA) was another glaring example. **Qur'an 19:16,17 says**

"Relate in the Book (the story) of Mary (RA) when she withdrew from her family to a place in the East. She placed a screen (to screen herself) from them; then We sent to her Our angel. And he appeared before her as a man in all respects. She said: "I seek refuge from thee to (God) Most Gracious; (come not near) if thou dost fear God." He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son".

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Such was also the case of the Companions of the Prophet (SAWS) whom the Prophet (SAWS) told that their guest or stranger, was no other than angel Gabriel (AS) who came to teach them their religion, as contained in a Hadith related by `Umar ibn al-Khattab (RA) the second Caliph. Furthermore in the **Qur'an 30:23** Allah says:

"And out of His (Allah's) signs is your sleeping during the night and day".

One of the important happenings in sleeping, during the day or night, is a dream. The Prophet (SAWS) used to ask his companions if they saw a dream in their sleep. The most authoritative and most authentic of narrations of the Hadith of the Prophet (SAWS) is the Sahih Bukhari. His collection has a section of 48 chapters in volume 9, devoted to the interpretation of dreams as reported from the most knowledgeable Prophet (SAWS). Chapter 3 starts with a heading "Dreams are from Allah". He then narrated the Hadith of Abu Qatada which narrates from the Prophet (SAWS) that: "A true good dream is from Allah, and a bad dream is from Satan". Chapter 4 of the same section has a heading "A righteous good dream that comes true is one of the forty-six parts of Prophethood". Here a Hadith from Abu Huraira (RA) says: "For sure the Messenger of Allah says; the dream of a faithful believer is a part of the forty-six parts of prophethood".

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In the book of Imam Nawawi, an acknowledged narrator of Hadith, he

narrated under a similar chapter in Hadith no. 839 on the authority of Abu Huraira (RA) that, "I heard the Prophet (SAWS) saying that: 'Nothing is remaining of my Prophethood except Al-Mubashirah.' The companions asked, what is Al-Mubashirah? He replied, 'Good dreams of righteous people'".

The above Hadith was also reported by Bukhari in Chapter 5 of the sections on dreams. Bukhari and Muslim also reported in the books of narration on the authority of Abu Huraira that: "Whoever sees me (the Prophet, SAWS) in a dream, will soon see me when awake, and Satan cannot imitate my form". "When the time draws near, the dream of a Muslim can hardly be faked. The more truthful in dream is the more truthful in discussion. The dream of a Muslim is a part of forty-six parts of Prophethood. And dreams are of three types: There is the righteous dream, which is a glad tiding from Allah. There is also the bad dream, from the Satan. And finally, there is a dream that is a conversation with oneself. If, therefore, any of you sees what he hates, he should stand and pray and do not discuss it with people."

The above quotation is that of Muslim. In another narration, the Prophet (SAWS) advises the one that sees a bad dream to seek refuge from Allah, to spit to his left hand side, and to avoid mentioning it, and that the dream shall not affect or harm him. But, for a good dream, he should only mention it to his loved ones.

Salatul Fatih is a special invocation of blessings on the Prophet (SAWS), which came about by the righteous dream of a pious servant of Allah called Muhammad Bakr, who is a grandson of the closest and most pious companion of the Prophet (SAWS), Abu Bakr (RA).

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This servant of Allah spent years in the Holy Shrine of Mecca (Kaaba) fully absorbed in worship, after which during a sleep, he saw this salat in a sheet of light. He shared this dream with his loved ones (us). This salat represents Allah's description of the Prophet (SAWS) as contained in various parts of the Qur'an. The text of the Salatil Fatih is shown below with proofs that it does not contradict the Qur'an, but rather follows it.

Salatil Fatih: "Oh Allah, bless our leader Muhammad the opener of the closed"

The Qur'an: "We have not sent you, except as a mercy to the universe" 21:107

Salatil Fatih: "The seal of what has passed"

The Qur'an: "Muhammad was not the father of any of you men, but a messenger of Allah and seal of the (past) Prophets..." 33:40

Salatil Fatih: "The helper of truth with truth"

The Qur'an: "But the Messenger and those who have faith together with him,

strive with their wealth and life" (in the path of Allah) 9:88

Salatil Fatih: "The guide to your perfection"

**The Qur'an: "And for sure, you guide to the path that is perfectly straight"
42:52**

Salatil Fatih: "And also unto his household, (The blessing should be) of equivalent magnitude to his status, and his status is tremendously great."

**The Qur'an: "Indeed the blessings of Allah on you are tremendously great."
68:4**

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From the above, it is clear that the dream of Muhammad Bakr is a good dream that does not contradict the Qur'an but rather follows it. The Shaykh of this Tariqa, the pious and great scholar of his time Shaykh Ahmad Tijani, also saw the Prophet (SAWS) in a dream and got good news (concerning) the reward of reciting the litanies of this Tariqa. The Salatil Fatih is incomprehensibly much greater when compared to the recitation of other formulae.

**89. Of it is the
Musaba`at, morning and
evening, imitation of the
Adhan (call to prayer)
also, These will be of
assistance. C.38**

**90. Various kinds of
Azkar (worships) have
been related in the school
thought (of Tijani), Our
salat on the exaltedly
Dignified (Prophet,
SAWS).**

**91. The glorification
prayers and glorification
itself, Likewise Qur'an
contemplation,**

**92. And two prostrations
made in fear (of Allah)
and taking of steps, To**

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the mosques (all these)

expiate sins.

93. Likewise, the perfection of ablution and the guiding of, A blind person as well as Fulfilling peoples needs (all these are among expiation of sins).

94. And the reflective counting of sea waves and ripples plus, Shaking of fellow Muslims should be taken advantage of (in seeking forgiveness).

95. Filling up of Ramadan by a person (with worship) and fasting of it, keeping night vigils in it erases his sins.

96. Performance of Hajj, Umra and charity in secret, Made from lawful wealth is indeed a wonderful charity.

97. Teaching of children (Qur`an and Hadith), praying in straight rows

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(congregational prayers), All these are mentioned in the Book (Qur`an).

98. And the following are defects that harden the heart, The love of leadership is the worst of these defects.

99. Jestng, backbiting, bad sitting companions, Indecency, slandering,

and evil soul (are defects that harden the heart).

100. Likewise passionate desires of mind should not be followed, and in worldly things, show abstinence without always following.

101. Be like a house carpet and withdraw from everyone, Don't enjoy vain talks nor disputes (of people).

102. Take your eyes off people's faults, And as much as possible pay them no attention.

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103. Give charity out of your wealth for Allah's sake, Visit Muslim tombs without cease.

104. Don't ever swear except you limit (your swearing) To the will (of Allah) whenever you do swear.

C.38 Other forms of worship that Wipe Sins

Other forms of worship that are effective in wiping sins include reciting the Musaba`at (seven-fold prayer) morning and evening. This Musaba`at **(5)** consist of ten different prayers and suras recited seven times each, in the mornings and evenings. Answering the call to prayer by repeating after the Adhan **(6)** (caller). The glorification prayer **(7)** reported from the Prophet (SAWS) and other forms of glorification also help in wiping sins. It has been reported in the book Jaami`u written by the companion of Shaykh Ahmad Tijani that, the glorification prayer is enough to wipe all the sins from the age of puberty to death. In the Ihya of Imam Ghazzali, he wrote that this prayer is not restricted to a period or seasons, and that it is loved that no week should pass without it, or once a month. The detail of the glorification prayer has been related from Ikrimat on the authority of Ibn Abbas (RA) that the Prophet

(SAWS) said to Abbas the son of Abdul Muttalib: "Will I not favor you, will I not present you with something that if you do it, Allah shall forgive you your sins, the initial and final ones, the old and new ones, the mistaken and deliberate ones, the

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secretly and openly committed ones. **Pray four rakaats**, reciting in each rakaat, the fatihah and any chapter of the Qur'an. When you finish recitation in the first rakaat and are still standing, say:

"Subhana-llah, wal Hamdu li-llah, wa La ilaaha illa-llah, wa-llahu Akbar, 15 times.

Then bow and repeat the formula while bowing, 10 times.

Then rise from bowing and repeat it while standing, 10 times.

Then prostrate and repeat while prostrating, 10 times.

Then rise from prostration and repeat while sitting, 10 times.

Then prostrate and repeat while prostrating, 10 times.

Then rise from the prostration and repeat saying it 10 times, bringing it to a total of 75 times in a single rakaat."

Do this in all the four rakaats. If you are able to pray this every day then do so, if not then in every week, if not then every month, If not then once a year".

The Shaykh went further to list the other forms of worship (8) and actions that should consume the time of the faithful believer. He also stressed the need to avoid looking for leadership, or (listening to) people's jokes. One should neither follow one's hearts desires, nor pay attention to other people's faults. One should stay in one's house like a carpet and only go out when it is very necessary. The Prophet (SAWS) has said: "Blessed is the one, that his faults have kept him busy from the faults of others".

He concludes by advising that charity should be spent constantly, no matter how little, for the sake of Allah's Countenance. Everyone has been blessed with something by Allah, whether it is power, knowledge, wealth, beauty, family and household etc. One should spend out of this as charity and as thanksgiving. It is related that a man

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was promised Paradise because of the water he gave to a thirsty dog out of kindness, while a woman was destined to hell as a result of her refusal to feed a cat or release it so that it could feed itself. The Shaykh also gives warning on the need to avoid reckless swearing, that is so common today.

When a Muslim swears, he should join it with the will of Allah (i.e. Insha-Allah), because failure to fulfill an oath attracts the punishment of feeding a needy person for 10 days, or freeing a slave, or fasting for three days.

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**105. Here comes to an
end the brotherly advice,
In condensed form just
like people of these
days. C.39**

**106. In the year forty-
two, After thirteen
hundred (years of Hijra).**

**107. I name this poem as
"Spirit of Good Morals,"
Because of what it
contains of wisdom and
manners.**

**108. Seeking excuse of
the people of intellect,
And just a song of sayings
of an active youth.**

**109. And for a child of
twenty-one years, are
reasons acceptable and
beautifully justified.**

**110. Benefit with this
poem all the Believers, Oh
our Lord, because of the
magnificence of the best
of the Messengers.**

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**111. And make it to be
purely for the sake of
your Noble self, Oh Lord,
oh the Kind, Beneficent,
the Most Merciful.**

**112. Don't be deceived
and not memorize the**

**Poem, Because I am small
(in age) and from the non-
Arab (African) country.**

**113. Allah favors with
whom He wants, And
Allah is possessor of great
virtues, and Willer (of
what He wants).**

**114. Indeed it has been
said in this respect, the
illustrious, Servant of Ta
Ha and of Maliki (school
of thought), Ahmad (the
son of Bamba of Senegal).**

**115. A black skinned will
never acquire (because of
his color), Youthful
stupidity and bad
understanding.**

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**116. Oh Lord, Oh Lord,
by the magnificence of Al-
Haadee (SAWS), Protect
us from every evil of my
enemy.**

**117. Bestow on us with
the divine knowledge,
And everything desirous,
because of the best of the
lineage of the legendary
Adnan (SAWS).**

**118. And cover our faults
with your covering, that is
the beautiful (of cover-
ings), And overcome our
enemies with your power,
that is the Most Splendor-
ous (of powers).**

**119. And praise are for
Allah who has supported**

**and made easy my
compilation. He is indeed
a Wonderful Patron.**

**120. Then Blessing and
peaceful salutations be
upon the Prophet
(SAWS), the chosen, the
best of creations.**

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**121. On him (is this
blessing) and his
household, dutiful com-
panions, As long as every
patient one succeeds in
attaining the knowledge
(of Allah).*****

C.39 Conclusion

In the above 17 verses, the Shaykh concluded the poem bringing it to a total of 121 verses. The author explains that he has made this poem a short one in conformation to the nature of people of today. For today, people claim to be very busy, but in reality, they are only busy for the secondary purpose of meeting their worldly needs. They, thereby, forget totally the primary duty of worship. The author started and finished this poem in the year 1342 A.H., equivalent to the year 1920.

The author then, out of obedience, sought the indulgence and pardon of the learned scholars, who then declared that the apology of the twenty-one year old writer should be accepted in good faith.

The author further prays to Allah to make this poem useful and beneficial to all the believers, not because of his efforts, but because of the importance of the best of Messengers. He also prayed that Allah through His Magnificent Glory, Mercy, and Kindness, accept this work as a sincere effort in seeking the countenance of Allah.

The Shaykh finally warns that, there is both the tendency for people to neglect the statement of a young person, and for the white colored person to neglect the statement of the

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black colored. Allah chooses and favors whom He wants with whatever He wants. Allah says in the **Qur'an 30:22**

"And among His signs is the creation of the heavens and the earth, and the variations in your languages and your colors; Verily in that are signs for those

who know."

Knowledge is not granted by Allah on the basis of race, color, or age. Allah blesses with knowledge whoever strives for it to the extent that He wishes. The Qur'an is the Mother of all Books, and therefore the mother of all types of knowledge. The Prophet (SAWS) says:

"Whoever strives Acquires".

It was related that a Senegalese youth from the city of Kaolack called Hassan, got admission into the Ain Shams University, in Egypt. During his first lecture, the teacher of Arabic Grammar brought out an unvoiced Arabic text and demanded that the members of the class take turns reading it. When the turn for reading to the class came to Hassan, who happened to be the only non-Arab in the class, the Arabic text was passed over him. Hassan then asked to read. The members of the class, most of whom had been rebuked by the teacher for not reading the text correctly, jokingly obliged. After he finished reading, the teacher commanded all of the students to stand up and praise this youth. The lecturer said that although Hassan is a stranger and a non-Arab, his recitation was better than all the others. One of the members of the class complained, and said that Hassan's good reading does not mean that he understood what he read. The teacher then demanded that the complainant himself read. Immediately after he started reading, the teacher stopped him, saying: "What you have read so far, was so wrongly pronounced that neither you or us could have understood it properly." The lecturer then

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said, have I not told you that "correct recitation is the beginning of correct understanding".

The above not only shows that a hardworking youth can achieve great status, but it also shows that color is not really a barrier to great status, providing that the individual is sincerely striving.

The author quoted a statement of Shaykh Ahmad Bamba Al-Maaliki, in support of his statement. Shaykh Ahmad Bamba said that: "The black skinned will never contract youthful stupidity and evil understanding (simply because of his color)."

The author completes the book of poem by asking, and imploring Allah to protect us from every evil. And because of our Prophet (SAWS), to bless us with a complete knowledge of Allah, and all other desirables. He also implored Allah to mercifully cover our wrong doings with His beautiful covering, and to vanquish our enemies with His power to vanquish. The author also with humility, submits the success of this work to Allah, Who blessed and made easy the compilation of the work. We also follow him in praying the same way, asking Allah to bless this little effort of ours, as He (Allah) blessed the original text.

**Oh Allah, bless our leader Muhammad,
the opener of what was closed,
the seal of what has passed,**

**the helper of truth with truth,
and the guide to your most straight, perfect path.
Let this blessing include his household, and be for them of a
magnitude that matches the magnitude of the Prophet (SAWS).
For his magnitude is (indeed) a great one. Ameen. *******


Appendix.

Click **above** for pages 101 through 152 of the **appendix**, with General and Special, Zikrs and Du`a.

Click **below** for pages 153 through 160 of the **Complete Arabic Text**, without commentary.

[We are now in the process of rebuilding all of our pages and links on this site. We hope to have our links soon.]

All Arabic Text.



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Other Books Related To: Shaykh Ibrahim Niasse, Shaykh Hassan Cisse, and Tariqa Tijaniyya, **That have been Translated into English.**

- "Mine of Wisdom", by Shaykh Ibrahim Niasse, translated by Shaykh `Aliyyu Cisse.
- "The Stars of The Good Road"(Noujoum El Houda), by Shaykh Ibrahim Niasse.
- "Shaykh Ibrahim Niasse: Revivalist of the Sunnah", by Shaykh Hassan Cisse.
- Shaykh al Islam: Al Hajj Ibrahim Niasse, Published by The A.A.I.I.
- Shaykh Ahmad Al Tijani: Published by The A.A.I.I.
- Durratul Taj - Al Fath Al Rabbani: by Shaykh Hassan Cisse.
- Shaykh Hassan Cisse: Four Speeches, Published by The A.A.I.I.
- The Four Times in ones life: by Shaykh Hassan Cisse.
- Rules on Women in Islam: by Shaykh Muhammad Mahi Cisse.